EPISCOPACIE
BY
Divine Right.

ASSERTED,

BY

JOS. HALL, B. of *Exon.*

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John Wayford pchs 2l 6d

TO THE KINGS Most Excellent Majestie,

our most Gracious Soveraigne Lord,

CHARLES,

By the Grace of GOD, of Great *Britaine, France,* and *Ireland,* King, *Defender of the Faith,* &c.

May it please your Majestie.

WHen, about a year agoe, I presumed to tender to your Royall hands some few short Propositions concerning Church-Government, I little thought, that either the publike, or my own Diœcesan Occasions would have called on me for so large and speedy a pursuance

of

of them, as now I am invited unto. Episcopacie since that time hath suffered in the north, even to the height of patience; and I have met with some affronts within my owne Iurisdiction: All evils (especially those of Schisme) are (as the plague) very catching, and doe much mischiefe, both in their act, and the spreading; It was therefore time for me to bend my best indeavours both to the remedy of what had happened in mine owne Diœcesse, and prevention of what future mischiefe might ensue. And long I sate downe, and waited for the undertaking of some abler pen; but seeing such a silence in so needfull a subject, as one that might not be too long wanting either to the vindication of the common cause, or the safety of my owne charge, I have thus boldly rushed forth into the Presse.

I cannot be so weakly inconsiderate, as to think that I could put my finger into this fire, and not be scorched; I doe well know, never any man toucht upon this quarrell, who was not branded with the deepest censure; Yet I do willingly sacrifice my self herein to God and his Truth.

I confesse my heart burnes within mee to see a righteous cause thus martyred through unjust prejudice, and to see some honest and well-minded Christians misled into a palpable error under the pretence

of

of zeale and piety, by the meere names of two or three late Authors, not more learned and godly, than (in this point) grossely mistaken.

If your Majesties great Cares of State could part with so much leisure as to peruse this short, but faithfull relation of the first ground, and originall of this unhappie division in the Church, it might please your Majestie to be informed, that when Petrus Balma, *the last Bishop of* Geneva *was by his mutining Citizens frighted, and driven out of his place, and that Church was now left headlesse :* Farell, *and* Viret, *two zealous Preachers there, devised, and set up a new platforme of Church-Government never before heard of in the Christian World; Themselves would supply the Bishop; and certaine Burgesses of the City should supply his assistant Clergie; aud both these together would make up the body of an Ecclesiasticall Senate or Consistorie. This strange bird thus hatched by* Farell, *and* Viret, *was afterwards brooded by two more famous successours; and all this within the compasse of our present age. Now, had this forme (being at first devised only out of need for a present shift) contained it selfe within the compasse of the bankes of the Lemane lake, it might have beene there retained, with either the connivence, or pitie of the rest of the Christian world : but now finding*

it

it selfe to grow in some places, through the fame of the abettors, into request, and good successe; it hath taken the boldnesse to put it selfe forth to the notice and approbation of some neighbour Churches; and some there are (which I blesse my selfe to see) that have taken such liking to it, that they have affected a voluntary conformity thereunto; and being weary of that old form of Administration, which hath (without contradiction) continued in the whole Christian Church from the times of the blessed Apostles of Christ inclusively untill this present age, are not onely eager (out of their credulity) to erect this new frame, but dare venditate it to the world, after fifteene hundred yeares deep silence for the very Ordinance, and Kingdome of Christ; whereas, if any living man can shew any one lay Presbyter, that ever was in the Christian World, till Farell and Viret first created him, let me forfeit my reputation to shame, and my life to justice. This is the true ground of this wofull quarrell; wherein I cannot but heartily pitie the misguidance of many well-meaning soules, of your Majesties subjects, which are impetuously carried away in the throng, by the meere sway of names, and tyrannie of an ignorant zeale; not being so much as suffered to know where they are, or on what ground they goe: the fervent desire of whose reclamation, as of the

settlement

settlement of others, whom the ill condition of the time might cause to stagger, hath put my pen upon this envious, but necessarie taske; Whereto also my zeale was the more stirred, by an information, which I received from the late meeting at Edinburgh; *In the eight Session whereof it is reported, that one* M. G. Grahame *Bishop of* Orkney *had openly, before the whole body of the Assembly, renounced his Episcopall Function, and craved pardon for having accepted it, as if thereby he had committed some hainous offence; this uncouth act of his was more than enough to inflame any dutifull son of the Church, and to occasion this my ensuing (most just) expostulation. Only I had need to crave pardon of your Majestie for the boldnesse of this interpellation, that I have dared to move your Majestie to descend so low, as to take view of this (on my part, so confidently undertaken) duell; Although, if the Combatants be single, yet the Cause is so common, as that the whole Church of God claimes her interest in it; But your Majesties long-knowne goodnesse incourages me to this presumption; And withall, I could not but have some due regard to that right, and propriety, which your Majestie may justly challenge in all the labours of this kinde, from whose pen soever, as being under God appointed the great Patron of all divine truths, the great Guardian*

and Protector of these parts of his Church upon earth, whose true, ancient, and Apostolicall government is here questioned, and whose deserved devotions, and faithfull prayers shal be continually powred out to the God of heaven, for your Majesties long and happy preservation, amongst which shall be duly paid the daily tribute of

Your Majesties most humble,

Loyall, and zealoussly devoted

Subject, and Servant,

Ios. Exon.

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EPISCOPACIE BY DIVINE RIGHT.

§. 1.

An expoſtulatorie entrance into the Queſtion.

Ood God! what is this, that I have lived to heare? That a Biſhop in a Chriſtian Aſſembly, ſhould renounce his Epiſcopall function, and crie mercy for his now-abandoned calling? Bro-
20 ther that was, (who ever you be) I muſt have leave a while to conteſt ſeriouſly with you; the act was yours; the concernment the whole Churches: You could not think ſo foule a deed could eſcape unqueſtioned: The world never heard of ſuch a Penance; you cannot blame us if we receive it both with wonder and expo-

ſtulation; and tell you, it had beene much better to have been unborn, than to live to give ſo hainous a ſcandal to Gods Church, and ſo deep a wound to his holy truth, and Ordinance. If *Tweed* that runs betweene us, were an Ocean, it could not either drown, or waſh off, our intereſt, or your offence: however you may be applauded for the time, by ſome ignorant, and partiall abettors, wiſer poſteritie ſhall bluſh for you, and cenſure you too juſtly for ſome kind of Apoſtaſie: Sure I am, you have done that to your ſelfe, which if your Presbytery had done to you, would have been, in the Conſtruction of the great Councell of *Chalcedon*, no other than ſacriledge. For me, I am now breathing towards the end of my race; the goale is already in mine eye; young men may ſpeake out of ambitious hopes, or paſsionate tranſportations; I that am now ſetting foot over the threſhold of the houſe of my age, what aime can I have, but of the iſſue of my laſt account, whereto I am ready to be ſummoned before the Judge of quick and dead: Neither can you look (as is likely) to be long after me: ſetting therefore that awfull Tribunall, to which we ſhall ſhortly be preſented, before

Concil. Chalced. of 150 Biſh. Can. 29. ἐπίσκοπον εἰς πρεσβυτέρου καθιερέειν ἱερουλία ἔξι.

before our eyes; let us reason the case in a modest earnestnesse. I should be ashamed to find lesse zeal in my self for holy Episcopacy, than you think you have show'd in disclaiming it. Say therefore, I beseech you, before God and his elect Angels, say what it is, (besides perhaps the feare of plundering a faire temporall estate by the furious multitude;) say what it can be, that induced you to this sinfull, to this scandalous repentance; shew me true grounds, and take me with you. How wearie should I be of this Rochet, if you can shew me, that Episcopacie is of any lesse than divine Institution. The eminence of that calling, which you have given up, as too good for you, will not allow you (though perhaps you might) to plead ignorance. Win him by your powerfull arguments, who is so far from being wedded to the love of this misconceived pomp, that he envies the sweet peace of his inferiours; Let me tell you, it is your person, that aggravates your crime; For a sheep to stray, it is no wonder; but for a Shepheard, yea a guide and director of Shepheards, (such God and the Church had made you) not to wander himselfe only, but to lead away his flock from the green pastures,

and comfortable waters of divine Truth, to the dric and barren desarts of humane inventions, it cannot be but as shamefull as it is dangerous; both in an high degree. That some poore seduced soules of your ignorant vulgar should condemne that calling, which they were never suffered to looke at, but with prejudicate eyes; or, that some of your higher-spirited Clergie, out of an Ambition of this dignity, and anger of the repulse, should snarle at this denied honour; or, that some of your great ones, who, perhaps, do no lesse love the lands, than they envie, and hate the preheminence of Bishops, should crie downe that sacred function, could be no other than might in times so conditioned be expected, and by fore-expectation made the more tolerable: But for a man held, once, worthy to be graced with the chair of *Episcopacie*, to spurne downe that once honourable seat, and to make his very Profession, a sin, is so shamefull an indignity, as the judicious of the succeeding ages, will shake their heads at, and not mention, without just indignation. If you were guilty, to your selfe, of any noted personall exorbitances, or of any insolencies, or offensive miscariages in your ill-

placed

placed government (ſuch perhaps, as have inraged your angry vulgar) theſe had beene juſt matter of your humble penitence, and worthy of your moſt ſubmiſſe deprecation: but to repent you of a moſt lawfull, honourable, holy, divine vocation, and thereby to caſt mire in the faces of the bleſſed Apoſtles, who received it from their God, and Saviour, and by the guidance of his Spirit ordained it, is ſuch an act,
10 as can ſcarce be expiated with floods of over-
lateſt teares. Come then, I beſeech you, and let us in the feare of God reaſon ſadly together, not in a vaine affectation of victorie, like ſome young Sophiſters, but as ſober Divines, in a fervent purſuit of that Truth, which God and his purer Church have left, and conſigned to us. That God, who is the Father of lights, and the God of truth and peace, inlighten the eyes of his poor ſeduced people, that they may ſee and
20 acknowledge his Truth; not ſuffering themſelvs to be blinded with unjuſt prejudices, and falſe ſuggeſtions; and that they may know thoſe things which belong to their peace.

§. 2.

The difference of the condition of forraign Churches and Divines, from those of our Northern neighbours.

BUt first, ere we enter these lists, let me advise you, and your, now-Maister, the faction; not to deceive your selves vainly with the hope of hiding your heads, under the skirt of the authority of those Divines and Churches abroad, which retain that form of government whereto you have submitted: For know, their case and yours, is far enough different. They plead to be by a kinde of necessitie cast upon that condition, which you have willingly chosen: They were not, they could not be, what you were, and might still have beene. Did any of them forsake and abjure that function of Episcopacie, which he might freely have injoyed with the full liberty of professing the Reformed Religion? It is true, many Bishops have beene faultie in their owne persons, and condemned too justly of exorbitance, in managing their calling; but where

where the calling is (as it ſhould be) ſevered from theſe exceptions to the perſon, did ever any wiſe man, or Chriſtian Church condemn that calling for it ſelfe ? Yea, if the laſt Biſhop of *Geneva* had become a Proteſtant, aad conſented in matter of Doctrine to *Calvin*, *Farret*, *Viret*, have you or any man living juſt cauſe to think that the Citie would not gladly have retained his government ſtill, and thought themſelves happy under ſuch a protection ? would they have ejected him as an enemy, whom they might have enjoyed as a Patron ? Would they have ſtood upon his Epiſcopacie, whiles they had his concurrence in the truth of Religion ? No man that hath either braine or forehead will affirme it ; ſince the world knowes the quarrell was not at his dignitie, but at his oppoſition to the intended Reformation : But becauſe this is only a ſuggeſtion of a then-future-conditionate contingencie, and may perhaps meet with ſome ſtubborn contradiction, heare what *Calvin* himſelfe ſaith for himſelfe, and his Copartners.

Calvin *de neceſſ. ſt. Eccleſ. Reformandæ.*

Talem ſi nobis hierarchiam exhibeant, in qua ſic emineant Epiſcopi ut Chriſto ſubeſſe non recuſent, ut ab illo tanquam unico capite pendeant, & ad ipſum referantur, &c. tum vero nullo non anathemate dignos fatear, ſi qui eruant, qui in eam reverenter ſummáque obedientia obſervant, Cited alſo as approved by *Chamier, De membris Eccleſ. Lib 4 Cap. 1.*

If

If they would, saith he, bring unto us such an Hierarchie, wherein the Bishops shall so rule, as that they refuse not to submit themselves to CHRIST, that they depend upon him, as their only head, &c. then surely if there shall be any that shall not submit themselves to that Hierarchie reverently, and with the greatest obedience that may be, I confesse there is no *Anathema* of which they are not worthy. Thus he, in the treatise of the necessity of reforming the Church. Do you heare your Doome from your owne Oracle? Loe, such, and no other, was that Hierarchie, wherein you lately bore a part, and which you have now condemned; make account therefore of the merit and danger of *Calvins* just *Anathema*. Yet againe, the same Authour in his Confession of Faith, written in the name of all the French Churches, speaking of the depraved estate of the Roman Church, then in the *fieri* of Reforming, plainly writes thus; *Interea tamen*; Yet in the meane time, we would not have the Authority of the Church, or of those Pastors, or Superintendents, to whom the charge of Governing the Church is committed, taken away; we confesse therefore, that these Bishops, or Pastors

Interea tamen, Ecclesiæ authoritatem vel pastorum & Superintendentium, quibus Ecclesiæ regendæ provincia mandata est, sublatam nolumus. Fatemur ergo Episcopos sive Pastores reverenter audiendos quatenus pro suæ functionis ratione verbum Dei docent Confess. Fidei nomine Gall. Eccles.

are

are reverently to be heard, so farre forth as according to their function, they teach the Word of God. And yet more plainly. Certainely (saith hee, speaking even of Popish Bishops, if they were true Bishops) I would yeeld them some authority in this Case, not so much as themselves desire, but so much as is required to the due ordering of the Policie, or Government of the Church. Lastly, (for it were easie to heap up this measure) in an Epistle of his, wherein the question is purposely discussed, what is to be done, if a Popish Bishop shall be converted to the reformed Religion; he so determines it; That it is fit such an one first renounce his Popish power of sacrificing, and professe to abstaine from all the superstitions and fœdities of the Romish Religion; then that he must doe his utmost endeavour, that all the Churches which belong to his Bishopricke, may be purged from their Errours and Idolatrie; and at last concludes, that both his possessions and authority too, should be left him: By vertue whereof he must take order that the Ministers under him do duly preach Gods Word, as himselfe also must doe. Thus he, wisely and moderately:

Sanè si veri Episcopi essent, aliquid ius in hac parte auth vitatis tribuerem, non quantum sibi postulant, sed quantum ad politiam Ecclesiæ ritè ordinandam requiritur. Calv. Instit. l. 4. c. 10.

Not first of all stripping him of his Episcopall power, and discharging all his Clergie of their respects and obedience to him, and reducing him to the rank of the meanest Plebeian Presbyter, as some hot heads would have done. You heare how judicious and moderate *Calvins* opinion was then; and had he been in your late pretended Assembly at *Glasgow*, or this of *Edinburgh*, what vote he would have given: Had he had the casting voice, your Coat had not been cast for him: How happy were it for your Churches, if all among you who so much honour his name, would as readily submit to this his judgement: Sure I am, had it been so with you, you had been as far from defying Episcopacie in holy professors, as you are now from truth and peace.

§. 3.

The judgement of the German Reformers, concerning the retaining of Episcopacie.

AND that the French Reformers may not herein bee thought to goe alone, take notice I beseech you, what the Germane Divines,

Divines of the Ausburgh-Confession, have freely professed to this purpose. Who taking Occasion to speake of Canonicall Ordination, break forth into these words following; *Sed Episcopi*, &c. But the Bishops (say they) do either force our Priests to disclaime and condemne this kind of Doctrine, which we have here Confessed; or by a certaine new and unheard of kind of Cruelty put the poore and
10 innocent soules to death: These causes are they, which hinder our Priests from receiving their Bishops; so as the crueltie of the Bishops is the Cause, why that Canonicall Government or Policie, which we earnestly desired to conserve, is in some places now dissolved: And not long after in the same Chapter; *Prorsus hic iterum*, &c. And now here again we desire to testifie it (to the world) that we will willingly Conserve the Eccle-
20 siasticall and Canonicall government, if only the Bishops will cease to exercise Cruelty upon our Churches. This our will shall excuse us before God, and before all the world, unto all posterity, that it may not be justly imputed unto us, that the Authority of Bishops is impayred amongst us; when men

Quam nos magnopere conservare cupiebamus.

ſhall heare, and read, that we earneſtly deprecating the unjuſt cruelty of the Biſhops, could obtaine no equall meaſure at their hands. Thus thoſe learned Divines and Proteſtants of *Germany*; wherein all the world ſees the Apologiſt profeſſeth for them, that they greatly deſired to conſerve the government of Biſhops; that they were altogether unwillingly driven from it; that it was utterly againſt their heart, that it ſhould have beene impaired or weakened; That it was onely the perſonall crueltie and violence of the Romiſh Perſecutors in a bloody oppoſition to the doctrine of the Goſpell, which was then excepted againſt: To the ſame purpoſe is that, which *Camerarius* reports concerning thoſe two great Lights of *Germany*, *Melanchton* and *Luther*: That *Philip Melanchton* not only by the conſent, but the advice of * *Luther* perſwaded the Proteſtants of that time, that if Biſhops would grant free uſe of the true doctrine, their ordinary power and adminiſtration over their ſeverall Diœceſes ſhould be reſtored unto them. And the ſame *Melanchton* in an Epiſtle to *Luther* hath thus; You do not believe in how great hatred I am, both with the Noricians, and I know not whom

Camer. *in vita Melanch.*

* Who profeſſeth alſo ſo much in the Smalcaldian Articles. Art. 10.

Melanch. *Epiſt. Luthero.*

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els for restoring to the Bishops their jurisdiction: and in a most true censure in his history of the Augustan Confession; *Hoc autem malè habet quosdam immoderatiores, reddi jurisdictionem, restitui politiam Ecclesiasticam*; This, saith he, troubles certaine immoderate men, that jurisdiction is re-delivered to the Bishops, and their Ecclesiasticall policie restored. As for *Bucer*, he is noted, and confessedly acknowledged for a favourer of Religious Episcopacie.

Melanct. *Camerario hist. Confess. August per Chytræum.*

Buc. *de Regno Christi.*

He that desires to see more testimonies of this kinde, I refer him to the Survay of Discipl. chap. 8.

See now I beseech you, how willing these first reformers were to maintaine and establish Episcopall government, how desirous to restore it, how troubled, that they might not continue it. Might they have enjoyed the Gospell, they would have enjoyed Episcopacie: In whose steps then do you tread whiles you defie it? Certainly if the Genevian and Germane Prelacie would have but tolerated a Reformation of the Papall corruptions, there had never been either a parity of Ministers, or a Lay Presbyter in the world to this day.

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§. 4.

The atteſtation of famous Divines abroad to our Epiſcopacie.

WHat ſhould I need to preſſe you with thoſe Atteſtations of high reſpect which the moſt eminent Divines of forraign Churches have ever wont to give to our Epiſcopacie. To begin with *Beza* (though a truer back-friend to the Hierarchy, than his cooler Predeceſſour) yet this he can ſay for ours; If now the reformed Churches of *England* underpropped with the Authoritie of Biſhops and Archbiſhops do hold on, as this hath happened to that Church in our memory, that ſhe hath had men of that calling, not only moſt notable Martyrs of God, but alſo excellent Paſtors and Doctors, *Fruatur ſanè iſtâ ſingulari Dei beneficentiâ, quæ utinam illi ſit perpetua*; Let her in Gods name injoy this ſingular bounty of God, which I wiſh ſhe may hold for ever. As for learned and moderate *Zanchius*, he hath ſpent his judgement ſo freely on our part, that

Bezæ Reſp. ad Sarav. p. 111. Vid. Surv. Diſcipl. p. 135.

that he confesseth, A certaine great man (and we ghesse whom he meanes) took exceptions at his favour of Episcopacie. Let me (not without the professions of my deare respects to my ancient and worthy friend, D. *Molineus*) tell you what he heartily writes to our late-admirable Bishop of *Winchester*, *Egóne malè vellem Ordini vestro, &c.* What? that I should have an ill conceit of your Order? of which I never spake without honour; as who doe well know, that the restauration of the English Church and eversion of Popery, next under God and your Kings, is chiefly to be ascribed, and owed to the learning and industry of your Bishops; some whereof, being crowned with Martyrdome, subscribed the Gospell with their blood; whose writings we have; whose acts and zeal we record, as no whit inferiour to the best of Gods servants, which *France*, or *Germanie* hath yeelded; he that denies this, is either wickedly foolish, or envious to the glory of God, &c.

D. Molin. Ep. 3 Reverendiss. viro; Præsuli dignissimo; D. Episc. Winton.

What should I need to thicken the aire with clouds of witnesses? There is witnesse enough in the late Synod of *Dort*, when the Bishop of *Landaffe* had in a speech of his, toucht upon

Episcopall

Epiſcopall government, and ſhow'd, that the want thereof gave opportunities to thoſe Diviſions, which were then on foot in the *Netherlands*: *Bogermannus* the Preſident of that Aſſembly, ſtood up, and in a good allowance of what had beene ſpoken; ſaid; *Domine, nos non ſumus adeò fœlices*; Alas, my Lord, we are not ſo happy: neither did he ſpeake this in a faſhionable Complement (neither the perſon, nor the place, nor the hearers were fit for that) but in a ſad gravitie, and conſcionable profeſsion of a knowne truth; neither vvould he, being the mouth of that ſelect Aſſembly, have thought it ſafe to paſſe thoſe vvords, before the Deputies of the States, and ſo many venerable Divines of forraigne parts (beſides their ovvne) if he had not ſuppoſed this ſo cleare a truth, as that Synod vvould neither diſreliſh, nor contradict. What doe I ſingle out a fevv? All the vvorld of men, judicious, and not prejudiced vvith their ovvne intereſts, both doe, and muſt ſay thus, and confeſſe vvith learned *Caſaubon*, *Fregevill*, and *Saravia*, that no Church in the vvorld comes ſo neare to the Apoſtolike form, as the Church of *England*: And are you vvearie of that Condition vvhich other good and vviſe men proclaime

claime happy? Do you dote upon that, vvhich they vvould be glad to change?

§. 5.

The particularity of the difference in our freedome, and the benefit of a Monarchicall Reformation.

10 SAy novv therefore no more, that you have conformed your ſelves to the patterne and judgements of ſome other reformed Churches: This ſtarting-hole is too ſtrait to hide you. Wee can at once tenderly reſpect them, and juſtly cenſure you: Acts done out of any extremity, can be no preſidents for voluntary and deliberate Reſolutions: The Mariner caſts out his goods in a ſtorme;
20 vvould vvee cenſure him for leſſe than a mad man, vvho ſhould doe thus in a calme, or in a faire gale? When an houſe is on fire in the City, vve pull dovvne the next roofe, though firme and free, to prevent the ſpreading of the flame; vvould we not vvonder at the man, that ſhould offer this violence to his neighbours

house, when there is no appearance of danger? we cut off a limbe to prevent the deadly malignitie of a gangrene, is this any warrant to dismember the sound? Right thus stands the Case betwixt other Churches and yours: They found themselves in danger to bee wracked, with the tempestuous storms of popish Tyranny; to be consumed with the flames of Romish persecution; to be struck dead with the killing Gangrene of superstition; they saw, on the sudden perhaps, no other way left them for their freedome and safety, but to eject, pull downe, cut off the knowne instruments of that Papall Tyrannie, persecution, infection; as without whose perfect exauthorization they could conceive no hope of injoying the Gospel and themselves. Neither could they finde any glimpse of hope, that the Soveraigne State under which they then lived, being governed by a superstitious Clergie, would so farre favour them, as to allow them an Episcopall government of their owne profession, opposite to the over-prevalent faction of *Rome*: Hereupon therefore they were forced to discard the office as well as the men; But yet the office because of the men; as Popish, not as Bishops; and to

Non culpâ vestra abiisse Episcopatum, sed injuriâ temporum: Non enim tam propitios habuisse Reges vestram Galliam in Ecclesia reformanda quâ habuit Britannia nostra. Episc. Winton. *Molineo, Ep. 3.*

to put themselves for the present into such a forme of Government at a venture, as under which they might be sure, without violent interruption, to sow the seeds of the saving and sincere truth of the Gospell. Though also it is very considerable, whether the condition they were in, doth altogether absolutely wartant such a proceeding; for was it not so with us, after Reformation was stept in, during those fiery times of Queen *Mary*? Was it not so with you, when those holy men, *Patrick Hamilton*, and *George Wischart* sowed the first seeds of Reformation among you in their owne blood? with that Spirit, the Holy Ghost indued them, of patience and constancy, crowned with martyrdome; not of tumult and furious opposition; to the disquiet of the State, and hazard of the Reformation it selfe; or to the adjuring and blaspheming of an holy Order in the Church, and dishonouring of Almighty God, while they pretended to seeke his honour. This was their Case, but what is this to yours? Your Church was happily gone out of Babylon; your and our most gracious and religious Soveraigne sincerely professeth, maintaineth, incourageth the blessedly-reformed Religion,

Nisi eos coegerit dura necessitas, cui nulla lex est posita. Hadr. Sarav. *resp. ad Bez. de grad. Ministr.*

Factum Ecclesiarum reformatarum accipio, & excuso, non incuso, nec exprobro. Ibid.

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his Bishops preach for it, write for it, and professe themselvs ready, after the example of their predecessors, to bleed for it. Your and our late learned and pious Soveraign of blessed memory, with the generall votes of a lawfull Assembly, re-inforced that Order of Episcopacie, which had been (as I take it) but about seventeene yeares discontinued. And how can you now think of paralleling your condition with the forraigne? But that you may not think that I speake at randome, and upon blinde conjectures of the state of this difference, heare, I pray you, what wise *Fregivillæus* (a deep head, and one that was able to cut even betwixt the league, the Church, and the State) saith concerning it. The Ministers of the reformation, saith he which planted it in *France*, had respect unto their businesse, and to the work they took in hand, when they brought in this equalitie, which Was, to plant a Church, and to begin after the manner of the Apostles, when they planted a Church in *Ierusalem*. As also they meant not to traverse the state of the Clergy, or to submit it to their orders, whensoever the Clergie, or whole State of *France* should happen to admit the Reformation: But their purpose tended

Fregevill. *Politique Reform* pag. 70. of the Translation into English.

tended onely to overthrow superstition; and in the meane time to beare themselves according to their simple equality: whereupon I infer, that he that would take occasion of this equality brought into *France*, to reverse the estate of the Episcopall Clergie among the reformed, should greatly wrong the cause of those, who there-under have reformed *France*, and had never that intent. Thus he.
10 Whereto adde; That the same Authour professeth, that it is not the degrees of the Clergie, which the Reformers except against, but the superstition. In the meane time he judiciously professeth, that the French Ministers have taken up this equality of government, only provisionally reserving libertie to alter it according to occurrences. To which purpose he projecteth to the French King, the Creation of one supreme Bishop, or Pa-
20 triarch of *France*, to whom the whole estate of the French Clergie might, upon faire termes be subjected. Doe you not now in all this, which hath beene said, see a sensible difference betwixt their Condition and yours? Can you chuse but observe the blessing of Monarchicall reformation amongst us,

beyond [illegible] tell, theirs, an upstarte Guise, depending from the head; theirs, from the foot: Ours, proceeding in a due order; theirs, with confusion: Ours, commendable, and [illegible] the convened Governours of the Church; theirs, extremely over-awed with a verie power, or totally over-borne with some challenge: In a word, ours, comfortably feeding what the true and happie condition of a Church required; theirs, hand-over-head taking what they could get for the present. And what now? Shall we, instead of blessing God for our happinesse, emulate the misery of those, whom we doome once respect, and pitie? Suppose the late Kings and Parliaments of *France*, before these separate formes of administration were pitcht upon, would have said; You, of the Reformed profession, injoy your religion freely, and if you thinke it more safe to live under Church-Governours of your owne, let your Clergie reconvened unto us such grave and worthy persons, as may be fit for those places, they shall forthwith be established over you, with full authority, and just maintenance; would any

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Hadr. Saravi. Fulgentius in Præf. ad pat. Illum Christi.

to be an universall Ordinance of God; which he dare not warrant for any other than a Locall Constitution?

Neither is there a more sensible difference betweene the Authority and successe of a Monarchicall or popular Reformation, than there is betweene the forms which are fit and expedient for large Churches living under the sway of a Monarch, and those which particular Cities, or territories may admit under a Democraticall or Aristocraticall government: Hereupon (saith the Reformed Politique discreetly) I do inferre, that in the state of a mighty and peaceable Church, as that of *England*, or as the Church of *France*, or such like, might be, if God should call them to Reformation, the state of the Clergie ought to be preserved; For equality would be hurtfull to the State, and in time breed confusion. Thus he. And indeed (besides those holy and divine considerations, whereof we shall treat in the sequell) it stands with great reason, that there should be a correspondence betwixt the Church, and the State, and a meet respect to the rules of both. As therefore, because in a free Citie, or State, we finde certaine *Optimates*, who by successive Elections

Elections sway the government, according to their municipall rules, not without the assistance, and consent of a greater number of Plebeian Burgesses; and see (perhaps) this forme of Administration in those places successfull, it were a crime, of strange braine-sick giddinesse, to say nothing of the hainous morall transgression, to cast off the yoke of just and hereditarie Monarchie, and to affect this
10 (πολυκοιρανίαν) many headed Soveraignty: So were it no lesse unreasonable, where a Nationall Church is happily setled in the orderly regiment of certain grave over-seers, ruling under one acknowledged Soveraigne by wholesome and unquestionable Laws, and by these Laws, punishable, if they over-lash, or be defective in their charge, in a fastidious discontentment to seeke to abandon this ancient forme, and to betake themselves to a popular forme of Discipline, borrowed from abroad; which what
20 were it other, than to snatch the reines out of the hands of a skilfull Coachman, and either to lay them loose on the horses necks, or to deliver them to the hands of some ignorant, and unskilfull lackeyes, that run along by them. But of this point more elsewhere. My zeal,

and my respects to the Churches abroad, and my care and pitie of many seduced soules at home, have drawne me on farther in this discourse, than I meant: For who can indure to see simple and well meaning Christians abused with the false colour of Conformity with other Churches, when there is apparently more distance in the ground of their differences, than in the places of their situation? Be wise, my deare Brethren, and suffer not your selves to be cheated of the Truth, by the mis-zealous suggestions of partiall teachers. Reserve your hearts free for the clearer light of Scripture, and right reason, which shall in this discourse offer to shine into your soules. For you, Sir (*sufrere*) confesse (unlesse you can in truth deny it) that you goe alone, and that you have reason absolutely to quit all the hope of the Patrocination of other Churches, which you might seeme to challenge from their example and practice. For now that I have got you alone, I shall be bold to take you to task, and doe, in the name of Almighty God, vehemently urge, and challenge you to maintaine (if by any skill or pretence you may) your owne act of the condemnation

of Epiſcopacie, and your penitent ſubmiſsion to a Presbyteriall government. Wherein I doubt not but I ſhall convince you of an high and irreparable injury done by you to God, his Ordinance, and his Church.

§ 6.

The project and ſubſtance of the Treatiſe following.

10 FOr the full and ſatisfactorie performance vvhereof I ſhall only need to make good theſe tvvo maine points. Firſt, That Epiſcopacie, ſuch as you have renounced, even that vvhich implies a fixed ſuperioritie over the reſt of the Clergie, and juriſdiction; is not only an holy, and lavvfull, but a divine Inſtitution; and therefore cannot be abdicated, vvithout a manifeſt violation of
20 Gods Ordinance. Secondly, That the Preſbyterian Government, ſo conſtituted as you have novv ſubmitted to it, (hovvever venditated under the glorious names of Chriſts Kingdome and Ordinance, by thoſe ſpecious and glozing termes to bevvitch the ignorant multitude, and to inſnare their conſciences) hath

hath no true footing: either in Scripture, or the practice of the Church, in all ages, from Christs time, to the present.

That I may clearly evince these two maine points, wherin indeed consists the life and soul of the whole cause; I shall take leave to lay down certain just, and necessary *Postulata*, as the ground-workes of my ensuing proofs: all which, are so cleare and evident, that I would fain suppose neither your selfe, nor any ingenuous Christian, can grudge to yeeld them: But, if any man will be so stiffe, and close-fisted, as to stick at any of them, they shall be easily wrung out of his fingers, by the force of Reason, and manifest demonstration of Truth.

§. 7.

The first ground or postulate; That government whose foundation is laid by Christ, and whose Fabrick is raised by the Apostles, is of Divine Institution.

THe first whereof shall be this; That government, whose ground being laid by our Saviour himselfe, was afterwards raised by

by the hands of his Apoſtles, cannot be denied to be of Divine Inſtitution. A Propoſition ſo cleare, that it were an injurie to goe about to prove it. He cannot be a Chriſtian, who will not grant, that, as in Chriſt, the Sonne of God, the Deity dwelt bodily; ſo, in his ſervants alſo and agents under him; the Apoſtles, the Spirit of the ſame God dwelt; ſo as all their actions, were Gods by them. Like as it is the ſame
10 ſpring-water that is derived to us, by the Conduit-pipes; and the ſame Sun-beames, which paſſe to us through our windowes. Some things they did as men; actions naturall, civill, morall; theſe things were their own: yet they even in them no doubt were aſsiſted with an excellent meaſure of grace. But thoſe things which they did, as Meſſengers from God (ſo their names ſignifie) theſe were not theirs, but his that ſent them. An Ambaſſador diſpatch-
20 eth his Domeſticall affaires, as a private man; but when he treats, or concludes matters of State, in his Princes name, his tongue is not his owne, but his Maſters. Much more is it ſo in this caſe; wherein (beſides the intereſt) the agents are freed from errour. The carefulleſt Ambaſſador may perhaps ſwerve from his

message; these (which was one of the priviledges of the Apostles) were through the guidance of Gods Spirit, in the acts of their Function, inerrable. So then, if the foundation were laid by Christ, and the wals built up by his Apostles, the Fabrick can be no lesse than divine.

§. 8.

The second ground; That the practice and recommendation of the Apostles is sufficient warrant for an Apostolicall Institution.

SEcondly, It must also be granted, That not onely the government, which vvas directly commanded, and enacted; but that vvhich vvas practised and recommended by the Apostles to the Church, is justly to be held for an Apostolicall Institution. In eminent and authorized persons, even examples are rules: much more in so sacred. Neither did the Spirit of God confine it selfe to vvords, but expressed it selfe also in the holy actions of his inspired servants; as *Chrysostome* therefore truly said, That our Saviour did not only speak, but vvork Parables:

rables: So may vve say here, that the Apostles did not only enact, but even act lavves for his holy Church. And this is learned *Calvins* determination about imposition of hands: Although, saith he, there is no certaine precept concerning Imposition of Hands, yet because vve see it vvas in perpetuall use vvith the Apostles, their so accurate observation of it ought to be unto us instead of a command: and therfore soone after he affirmes plainly. That this Ceremony proceeded from the Holy Ghost himself. And in the fore-going Chapter, speaking of the distribution of Pastors to their severall charges, he saith, *Nec humanum est inventum*, &c. It is no humane device, but the Institution of God himselfe; For vve read, that *Paul* and *Barnabas* ordained Presbyters in all the Churches of *Lystra*, *Antioch*, *Iconium*: And that direction, vvhich the great Apostle of the Gentiles gave to *Timothy*, vvas, as *Calvin* truly, *Mandati nomine*, in the name and nature of a command. And vvhat els, I beseech you, vvould the rigid exacters of the over-severe and Judaicall observation of the Lords day, as an Evangelicall Sabbath, seem to plead for their vvarrant (vvere they able to make it good any vway) but the guise and practice of

Licèt autem nullum extat præceptum de manuum impositione, &c. Calv. *l.* 4. *Instit. c.* 3. *s.* 16.

of the Apostles. Precept certainly there is none, either given, or pretended; Thus the bitter *Tilemo-mastix* can say, There was a double Discipline of the Apostles, *Docens* and *Vtens*; in the first they gave precepts to the Church, and her Governours; in the second, their practice prescribes her government; although (as he adds without booke) not without the Churches owne consultation, and consent: which if it be granted, makes the more for us; who, ever since we were a Church, have consented to the Apostles practice, and constantly used the same. What do I stand upon this? They are the words of *Cartwright* himselfe (αὐτὸς ἐφ') the example of the Apostles, and generall practice of the Churches under their government draweth a necessitie.

Paracles. l. 1. c. 4

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§. 9.

The third ground, That the formes ordained by the Apostles, were for universall, and perpetuall use.

THirdly, it is no lesse evident, that the form which the Apostles set and ordained for the governing of the Church, was not intended by

by them for that present time, or place onely; but for continuance, and succession for ever. For no man, I suppose, can be so weak, as to thinke that the rules of the Apostles were personall, locall, temporary; as some Dials, or Almanacks, that are made for some speciall Meridians: but as their office and charge, so their rules were universall to the whole world; as farre, and as long as the world lasteth. For what reason is there, that *Crete* or *Ephesus* should be otherwise provided for, than all the world besides? Or what possibility to think that those first planters of the Gospell should leave all the rest of Christs Church, as the Ostrich doth her eggs, in the dust, without any farther care? The extent and duration of any rule will best be measured, as by the intention of the Authour, so by the nature, and use of it; S. *Paul's* intention is clearely expressed for a continuance untill the appearing of our Lord Iesus Christ. As for the nature of the severall directions, they carry perpetuity, and universality of use in the face of them; there being the same reason of their observation by all persons concerned, and in all times and places; why should not every Bishop be as unreproveable as a Cretian, or an Ephesian?

Præcepta ipsa disciplinæ omnibus in futurum Ecclesiis dictante Sp. Sancto tradiderunt. Co. Wy. Paraclet. l. 1. c. 4

1 Tim. 6. 14.

Why ſhould an accuſation be received againſt an Elder upon more ſlender evidence in one place, than another? Why ſhould there not bee the ſame courſes taken for Ordination and Cenſure in all ages and Churches, ſi-ce the ſame things muſt of neceſſity bee done every where, in all ages and Churches? But why ſhould I ſtrive for a granted Truth? For it is plaine, that the Iſle of *Crete*, and *Epheſus*, were but the patternes of other 10 Churches; and *Timothie* and *Titus* of other faithfull Overſeers: If therefore it ſhall appeare, that Epiſcopacie, ſo ſtated as we have expreſſed, was in theſe perſons and Churches ordered and ſetled by Apoſtolicall direction, it muſt neceſſarily be yeelded to be of Apoſtolike, and therefore Divine Inſtitution.

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§. 10.

§. 10.

The fourth ground, That the universall practice of the Church immediately succeeding the Apostolike times, is a sure Commentary upon the practice of the Apostles, and our best direction.

10 FOurthly, I must challenge it for a no lesse undoubted Truth, That the universall practice of the Church immediately succeeding the Apostles, is the best Commentary upon the practice of the Apostles; and withall, that the universall practice of Gods Church in all ages, and places, is next unto Gods Word, the best guide and direction for our carriages, and formes of Administration; The Copartners and immediate Successors of those blessed men 20 could best tell what they next before them did; for who can better tell a mans way or pace, than he that followes him close at the heeles? And if particular men or Churches may mistake; yet that the whole Church of Christian men should at once mistake that which was in their eye; it is farre more than utterly

improbable. A truth, which it is a wonder any sober Christian should bogle at; yet such there are, to our griefe, and to the shame of this late giddy age; even the great guides of their faction; Our mis-learned countriman *Parker*, the second *Ignis fatuus* of our poore mis-led brethren, and some Seconds of his, stand peremptorily and highly upon the Deniall: It is false (saith he) that the universall practice of the Church is sufficient to prove any thing to be of Apostolike Originall; And jeeringly, soone after, *Vniversa Ecclesiæ praxis, & consensus patrum, unica Hierarchicorum Helena est.* The universall practice of the Church, and consent of Fathers, (saith he) is the onely dearling of the abettors of the Hierarchy. But the practice of the Church immediatly after the Apostles is no evidence. Heare now, I beseech you, my deare brethren, all ye who would pretend to any Christian ingenuity, and consider, whether you have not reason to distrust such a leader, as would perswade you to slight and reject the testimony and practice of the whole Church of God upon earth, from the first plantation of it to this present age, and to cast your selves upon the private opinions of himselfe, and some few other

Polit. Eccles. l. 2. cap. 7. Falsum est, &c.

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x Where that [illegible]

other men of yesterday; surely in very matter of doctrine this could be no other than deeply suspicious, than foulely odious: If no man before *Luther* and *Calvin* had excepted against those points wherein we differ from *Rome*, I should have hated to follow them; how much more must this needs hold in matter of fact? Iudge what a shame it is to heare a Christian Divine carelesly shaking off all arguments
10 drawne from Antiquity, Continuance, Perpetuall Succession in and from Apostolike Churches, unanimous consent, universall practice of the Church, immediate practice of all the Churches succeeding the Apostles, as either Popish, or nothing: And all these are acknowledged for our Grounds, and are not Popish. For me, I professe, I could not, without blushing, and astonishment read such stuffe; as confounded in my selfe, to see that any sonne of the
20 Church should be not onely so rebelliously unnaturall to his holy mother, as to broach so putrid a Doctrine, to her utter disparagement, but so contumelious also to the Spirit of God in his providence for the deare Spouse of his Saviour here upon earth! Holy *Irenæus*, I am sure, was of another minde; *Agnitio vera*, saith he,

Iren. *l.4. contr. hæres.*

he, The true acknowledgement is the doctrine of the Apostles, *& antiquus Ecclesiæ status*, and the ancient state of the Church in the whole world by the Succession of Bishops, to whom the Apostles delivered the Church, which is in every place: And then whiles we have both these; the doctrine of the Apostles, seconded by the ancient state of the Church, who can out-face us? What meanes then this wilfull, and peevish stupidity? *Nihil pro Apostolico habendum*; Nothing, saith *Parker*, is to be held for Apostolike, but that which is found recorded in the writings of the Apostles. Nothing? Was all registred by themselves, which we must believe they did, or enacted? For doctrine necessary for salvation, we are for him; but surely for evidence of fact, or rituall observation, this is no better than absurd rigour, than unchristian incredulity: Where is there expresse charge for the Lords Day? Where for Pædobaptisme? Where for publike Churches? Where for Texts to be handled in Sermons? Where for publike Prayers of the Church before and after them, and many such like, which yet we think deducible from those sacred authorities? That is true of *Hierome*, *Quæ absque authoritate, &c.* Those things

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Ibid. l. 2. c. 7.

Hieron *Tom. 6. in Aggæ 1.*

things which men either finde or feigne, as delivered by Apoſtolike tradition, without the authority and teſtimonies of Scripture, are ſmitten by the ſword of Gods Spirit; But what is this to us, who finde this which we challenge for Apoſtolicall, recorded in the written Word of God? Or, with what conſcience is this alledged againſt us, which is directly bent againſt the hereticall doctrines and tradi-
10 tions of the *Marcionites*, either utterly without, or expreſly againſt the Scripture?

§. 11.

The two famous Rules of Tertullian *and* S. Auguſtine *to this purpoſe aſſerted.*

I May not baulke two pregnant teſtimonies
20 of the Fathers, wherewith this great *Anthierarchiſt* and his Northerne *Cafuomiſts* is as much and juſtly troubled, as our cauſe is advantaged; not ſo much becauſe they are the ſentences of ancient Fathers (which they have learned to turne off at pleaſure, with ſcorne enough) as for that they carry in them ſuch

clearenesse

clearenesse, and strength of reason, as will not admit of any probable contradiction; The former is, that of *Tertullian*, *Constabit id esse ab Apostolis traditum, quod apud Ecclesias Apostolorum fuerit sacrosanctum*; That shall clearely appeare to be delivered by the Apostles, which shall have been religiously observed in the Churches of the Apostles: What evasion is there of so evident a truth? Me seemes (saith *Parker*) that *Tertullian* understands onely those Churches, which were in the very time of the Apostles, not the subsequent; for he saith not, *Quod est*, but *Quod fuerit*; and thus it may be held true: But this is to mocke himselfe, and those that trust him, and not to answer all the Fathers testimony. The question must be, what, in *Tertullian*'s time, should be held to have beene Apostolike; and therefore he saith, *Constabit*, not, *Constitit*; now, if he shall speak to *Parkers* sense, he shall say, That which was religiously kept in the Church, planted by the Apostles, and in their own time, is to be held Apostolike; what is the reader ever the wiser, since it were equally hard to know, what their Churches then did, and what they themselves ordained to be done; were it not for the continued tradition and practice,

Tertull. con'r. Marcion. c. 4.

Vbi supra.

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practice, descending from them to the succeeding ages; so as either they must trust the Churches then present, for the deduction of such truth, or els nothing would be proved Apostolike. Neither is there any thing more familiar with the Fathers, than to terme those the Churches of the Apostles, even for some hundreds of yeares after their decease, wherein they (after some residence) had established a government for future succession, which had διαδοχὴν Ἀποστολικῶν, as *Eusebius* speaketh; as it were too easie to instance in a thousand particularities; yea, that it may appeare how *Parker* shuffles here, against his owne knowledge, there is a flat mention of the Churches after the time of Saint *Iohn* (the longest liver of all that holy traine) which he cals *Ioannis alumnas Ecclesias*. So as this of *Parkers* is a miserable shift, and not an answer.

Tert. *l. 4. contra Marc. c. 5.*

The other is that famous place of Saint *Augustine* against the *Donatists*, agitated by every pen; *Quod universa, &c.* That which is held by the universall Church, and not ordained by any Councell, but hath beene alwayes retained in the Church, is most truly

believed to be delivered by no other than Apostolicall authority; which *Parker* sticks not to professe the Achillæan argument of the Hierarchists; Neither have they any cause to disclaime it; the authority of the man is great, but the power of his reason more; For that which obtaineth universally, must either have some force in it selfe to command acceptation, or els must be imposed by some over-ruling Authority; and what can that be, but either of the great Princes (as they are anciently called) of the Church, the holy Apostles, or of some generall Councels, as may authoritatively diffuse it through all the world? If then no Councels have decreed the observation of an ordinance, whence should an universall, not reception onely, but retention proceed, save from Apostolike hands? No cause can work beyond his owne Sphere; Private power cannot exceed its owne compasse; Let not any adversary think to elude this testimony with the upbraiding to it the Patronage of the Popish Opinion concerning Traditions: we have learned to hate their vanities, and yet to maintaine our owne Truths, without all feare of the patrocination of Popery; We deny not some Traditions

tions (however the word, for want of distinguishing, is, from their abuse, growne into an ill name) must have their place, and use; and in vaine should learned *Chamier, Fulk, Whitakers, Perkins, Willet*, and other Controversers labour in the rules of discerning true Apostolicall Traditions from false, and counterfeit, if all were such; and if those which are certainly true, were not worthy of high honour and respect;
10 And what and how farre our entertainment of Traditions is, and should be, I referre my Reader to that sound and judicious discourse of our now most *Reverend Metropolitan* against his Iesuite *A.C.* Onwards therefore I must observe; That whereas *Chamier* doth justly defend, that the Evidence of these kind of Traditions from the universall receipt of the Church, doth not breed a plerophory of assent; he doth not herein touch upon us; since his Opposition is only
20 concerning points of faith; Our defence is concerning matter of fact; neither do we hold it needfull there should be so full a sway of assent to the testimony of the Churches practice herein, as there ever ought to be to the direct sentence of the sacred Scripture. Will none but a divine faith serve the turn in these Cases, which

Cham. *Panstrat. de Traditionibus.*

Parker himselfe professes to bee farre from importing salvation? Is it not enough that I doe as verily believe (upon these humane proofes) what was done by the Apostles for the plantation and settlement of the Church, as I doe believe there was a *Rome* before *Christ's* Incarnation; or that a *Iulius Cæsar* was Emperour, or Dictator there; or *Tully* an Oratour, and Consul; or *Cato* a wise Senator; or *Catiline* a Trayter? Certainly, thus much beliefe will serve for our purpose; who so requires more, besides the grounds of the Apostolike Ordinances recorded in Scripture, thus seconded, may take that counsell, which boyes construe the Lapwing to give for her nest.

Two things are answered hereto, by *Parker* and his Clients: The one, That the rule of S. *Augustine* availes us nothing, since that the Originall of Episcopacie is designed as from Decree, by S. *Hierome*; as from Councels, by S. *Ambrose*: but what that decree was, or could be, besides Apostolicall, or what those Councels were, hee were wise that could tell; He, and all his abettors, I am sure, cannot.

But

But of this in the Sequell. The other (after some mis-applied testimonies of our owne Authors, who drive onely at matter of faith) that hee can make instance in diverse things, which were both universally, and perpetually received (no Councell decreeing them) and yet farre from an Apostolike Ordination. *Sibrandus Lubbertus* helpes him to his first instance, borrowed from S. *Augustine*, a fixed day
10 for the celebration of *Easter*: And what of that? How holds his argument in this? For that this or that day should be universally set, and perpetually kept for that solemne Feast, who that ever heard of the state of the Primitive time can affirme? Since those famous quarrels and contrary pretences of their severall derivations of right from the two prime Apostles, are still in every mans eye; but that an *Easter* was agreed to be solemnly kept by the Primi-
20 tive Church universally, those very Contentions betwixt *Polycarpus* and *Annicetus* do sufficiently declare; and *Parker* himselfe confesseth. Thus it was kept, and withall decreed by no Councell, yet not (saith he) by any Apostolicall institution: How doth that appeare? *Nihil illi de festis, &c.* They, *i.* the Apostles, never deli-

Euseb. *l.* 5. *hist.* *c.* 24. *Quanquam enim in ipso die differentia erat, in hoc tamen omnes Ecclesiæ conspirârunt, Diem Paschatis observandum aliquem esse.* Ibid. *Polit. Eccles.*

delivered ought concerning Feast-dayes, nor yet of *Easter*: Why but this is the very question: *Parker* denies it, and must we take his word for proofe, whereas we have the Apostles direct, ἑορτάζωμεν? Let us keep the feast. And afterwards there is a plaine deduction of it from and through the times succeeding, as is fully and excellently set forth by our incomparably-learned, the late Bishop of *Winchester*, to whose accurate discourse of this subject, I may well referre my reader.

B. *Andrewes* Serm. of the Resur. Ser. 13.

His second instance is the Apostles Creed, which our Authors justly place within the first three hundred yeares after Christ; used, and received by the whole Church, and not enacted by any Councels, yet not (in respect of the forme of it) delivered by the Apostles. A doughty argument, and fit for the great Controller of times, and Antagonist of government; we speak of the matter of the Creed, he talkes of the forme of it; we of things, he of words: and just so *Tilenus* his friend instances in ἀρχιερεὺς and καῦρος, found in *Ignatius*. But do these men suppose, S. *Augustine* meant to send us to seek for all common expressions of language to the Apostles? Let them tell us: Is there any thing

thing in the ſubſtance of that Creed, which we cannot fetch from the Apoſtles? Are not all the ſeverall clauſes (as he cites them from S. *Auguſtine*) *per divinas Scripturas ſparſa, indè collectæ, & in unum redactæ*; ſcattered here and there in the Scriptures, penned by the Apoſtles, gathered up, and reduced into this ſumme? As for the ſyntaxe of words and ſentences, who of us ever ſaid they were, or needed to be, fathered upon thoſe great Legates of the Sonne of God? Our Cauſe is no whit the poorer, if we grant there were ſome univerſall termes derived by Tradition to the following ages, whereof the Originall Authors are not knowne: This will not come within the compaſſe of his (*quiddam*) *vox eſt, præterea nihil.*

His third inſtance is in the Obſervation of Lent; for which indeed there is ſo great plea of Antiquity, that himſelfe cannot deny it to be acknowledged even by old *Ignatius*, a man contemporary to ſome of the Apoſtles; and as overcome by the evidence of all Hiſtories, grants it to be apparent, that the whole Church conſtantly ever obſerved ſome kinde of Faſt before their *Easter*; no leſſe than *Theophilus Alexandrinus*, *Lex abſtinendi*, the Law of faſting in Lent hath been

Polit. Eccleſ. ubi ſupra.

beene alwayes observed in the Church; and what need we more? And yet, saith *Parker*, for all that, Lent was not delivered by Apostolike authority, *Et in ea lapsi sunt Patres*; therein the Fathers are mistaken. Magisterially spoken; and we must believe him, rather than S. *Hierome*, who plainely tels us, it is *secundùm Traditionem Apostolorum*, according to the Tradition of the Apostles. The specialties indeed of this fast admitted of old very great variety, in the season, in the number of dayes, in the limitation, subject, and manner of abstinence; as *Socrates* hath well expressed; but for a *quoddam jejunium*, some kinde of fast, I see no reason why the man that can be so liberall, as to grant it alwayes observed by the universall Church, should be so strait-laced, as to deny it derivable from the Tradition of the holy Apostles; and when he can as well prove it not Apostolike, as we can prove it universall, we shall give him the Bucklers.

Socrat. *l.* 5. *c.* 2. αἰς ἀεὶ τοῦτο τὸ ἐκάστου γινόμενον, &c. ἐπιτρέψαν οἱ ἀπόστολοι.

To what purpose do I trace him in the rest? the ancient rites of the Eucharist, and of Baptisme urged out of *Baronius*, of gestures in prayer, of the observation of solemne Feasts, and Embers, let one word serve for all; it will

will be an harder work for him to prove their
universality and perpetuity, than to disprove
their originall; let it be made good, that the
whole Church of Christ alwayes received
them, we shall not be niggardly in yeelding
them this honour of their pedigree deducible
from an Apostolicall recommendation: In
the meane time every (not ungracious) sonne of
this spirituall Mother will learne to kisse the
10 footsteps of the universall Church of Christ,
as knowing the deare and infallible respects be-
twixt him and this blessed Spouse of his, as to
whom he hath ingaged his everlasting pre-
sence and assistance; *Behold I am with you alwayes
to the end of the world*; and will resolve to spit in
the face of those seducers, who go about to ali-
enate their affections from her, and to draw
them into the causlesse suspicions of her chast
fidelity to her Lord and Saviour. To shut up
20 this point therefore, if we can show that the
universall practice of the Church, immediately
after the Apostles, and ever since, hath been to
governe by Bishops, superiour to Presbyters in
their order and jurisdiction, our Cause is won.

§. 12.

The fifth ground, That the Primitive Saints and Fathers neither would nor durst set up another forme of government different from that they received from the Apostles.

FIrstly, we may not entertaine so irreverent an opinion of the Saints and Fathers of the Primitive Church, That they, who were the immediate Successours of the Apostles, would, or durst set up a forme of government, different from that which was fore-designed to them, and that either faulty, or felse-devised. Certainly it must needs follow, either those succeeding governours practised, maintained, and propagated that forme, which they immediately before received from the hands of the Apostles; or els they quite altered it, and established a new: If the first, we have what we desire; if the later, those holy men were guilty of a presumptuous Innovation; which were a crime to thinke. Charity thinks not evill;

evill: And what evill can be worse, than to violate or transgresse Apostolicall Ordinances?

How highly doth the Apostle of the Gentiles praise the Corinthians, That they kept all his orders, and observed his Traditions; and would he have lesse deeply blamed those, that should have wilfully broken them! *Vultis veniam in virga, Will ye that I shall come to you with a rod,* saith the same Apostle; All the Christian world knew how sacred the Authority of those great Delegates of our Saviour was; how infallible their Determinations, how undoubted their inspirations. Withall, it must be granted, that the first Ages were the purest, as the water that first rises from the spring is clearer than that, which by a long decursion hath mixed it selfe with the soyle of the Channell; Can it therefore enter into any wise and honest heart, that those prime Saints, even in the greatest purity of the Church, would wilfully varie from the holy Institutions of the blessed Apostles? And as the fickle Israelites did, (so soone as *Moses* his back was turned) worship Idols of their owne invention? Surely he must be strongly uncharitable that shall thinke so, strangely impudent that dares maintaine it,

πάντα μου. 1 Cor. 11. 2. παραδόσεις.

and wickedly credulous that can believe it.

Quæ defectio in Ecclesia quidem ipsa Apostolorum ætati proximâ adeò cœpit, ut argumento certo illius universa praxis esse nequeat. Park. *Polit. Eccles. l. 2. c. 8.*

But the defection began in the Church, presently after the Apostles; yea in their time; A point eagerly urged by the faction: It is no trusting therefore to the universall practice of the Successors. Our owne Authours are frequently alledged for the earlinesse of this Apostasie; *Whitakers*, *Reynolds*, *Field*, *Mornay*; what need it, when the Apostle himselfe tels us, the mystery of iniquity began then to worke: 10 yea, and as it is said, your Moderator lately told you, Saint *Paul* himselfe by appointing Bishops, was himself a worker in it. The mystery of iniquity? What is that, but the plots of that Antichrist? Yea but you ordinarily speak of him, as I thought, but as one: The Romane vice-god; Now I perceive it is a mistake; there was the Antichrist at *Hierusalem*; the Antichrist of *Antioch*; of *Alexandria*; shortly in every Church, one. But let them say 20 now, Doe they repute the Bishop of *Rome* to bee the Antichrist or not? If they doe; let them shew us what it is that makes him so, which all good Bishops do not as mainly oppose? What hand hath the Patriarch of *Constantinople*, or *Alexandria*, or the Abassine Bishops

ſhops in his tranſcendent ſupremacy and uſurpation? Theſe diſclaime him, theſe reſiſt him? Did the Epiſcopacie of theſe and all other Chriſtian Churches give any aid to the advancement of that uſurpers infallibility, or univerſall ſupremacie? Did, or do the Chriſtian Biſhops of all other Churches give him their ſhoulder to hoyſe him up above all that is called God? If they helpe him up, who offers to pull him
10 down? Shortly then; if the myſtery of iniquity did then work for *Rome*, yet not for the Grecian, Syrian, Aſian Churches: No, no, it was not any point of the defection, this, but rather of the perfection of the Church; But here we are choaked with the examples of ſome Churches, which ſoone after their plantation, ſwerved from their former purity; Of Iſrael it is ſaid: *Rehoboam left the Law of the Lord,* 2 Chron. 12. 1.
and all Iſrael with him; Of the Galathians; *I*
20 *marvell that you are ſo ſoon turned away from Chriſt*; Galat. 1. 6.
and ſeverall errours are reckoned up of ſucceeding Churches and men. It is no ſuch ſtrange matter therefore, that the Chriſtian Church ſhould in ſome ſort faile after the deceaſe of the Apoſtles: How little reaſon, and great uncharitableneſſe is there in this

Argument? If there were some errours, shall we suspect all truths? And if some particular Churches failed in some opinions, shall we therefore mis-doubt the practice of the universall? *Parker* grants, that in the times of the Apostles, the Church was in her (ἄκμῃ) the height of her health; even then, were there not quarrels, were there not foule mis-opinions in the Churches of *Corinth*, *Galatia*, *Thessalonica*, *Colossæ*? If these particular failings did not hinder the soundnesse in doctrine, and ἐυταξη in government of the universall Christian Church, what reason have we to cast this aspersion upon the subsequent? It is true, as Physitians observe, that in seven yeares the body changes; and in thirty there is (as *Keckerman* observes not ill) a remarkable alteration in every state; Neither is the Church priviledged from mutability: but as a man changes his complexion, but still holds his visage; and as the State changes its Officers, but still retaines the lawes and formes of Administration; so the Church may perhaps alter some Customes, and either mend or impaire in manners, and yet still continue the rules, and formes of her government; neither have we reason to thinke otherwise of

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those

those which succeeded the Apostolike: And if some men therein declined towards errour or heresie, God forbid the Church should suffer, as guilty of their lapses: But as for the maine lawes of Church-Discipline, if the succeding Governours should have so foulely forgotten themselves after the decease of the two great Apostles of the Gentiles, and the Circumcision; yet Saint *Iohn* lived a faire age after, no
10 lesse than sixty eight yeares after our Saviour, and had leisure enough to controll their exorbitances, had they been such, neither would he have indured any such palpable and prejudiciall innovation in the Church of God. Briefly then, if it shall appeare, that these holy men, who were immediate Successours in the Apostolike chaires, continued and maintained an imparity and superiority of the Episcopall function, we have evicted, what we plead for.

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§. 13.

§ 13.

The sixth ground: That if the next successors would have innovated the forme of government, yet they could not in so short space have diffused it through the whole Christian world.

BVt sixtly, if the succeeding Church-Go- 10
vernours, would, or durst have owned so much presumption, as to alter or innovate the forme of government left by the Apostles, yet they could not possibly in so short a space have diffused their new uniforme platforme of Administration through the whole Christian world. For, who knowes not, that universality of power and jurisdiction died with the Apostles; they onely could claime the whole world for their Diœcesse; neither could they 20
leave any heires behinde them of their Apostleship; the succeeding Administrators of the severall Churches were fixed to their owne Charges, having neither power to command in another mans division, nor such eminence of authority, as that their example should be a rule

to

to their neighbours. How then can any living man conceive it possible, if there had not been an uniforme order setled by the Apostles, that all the world should so suddenly meet in one forme of policie, not differing so much as in the circumstances of government? That which *Parker* thinks to speak for his advantage (*neque uno impetu disciplina statim mutata est, sed gradatim & paulatim*; that the discipline was not changed at once, but by little and little, as by insensible degrees) makes strongly against him, and irrefragably for us; for here were no lingring declinations towards that government, which we plead for, but a present and full establishment of it in the very next succeeding hands; which could not have been but by a supereminent and universall command. If we doe but cast our eyes upon those Churches which now dividing themselves from the common rule of Administration, affect to stand upon their own bottome, do we not see our Countrimen of *Amsterdam* varying from those of *Leiden* concerning their government; and in the New-English Colonie those of the *Boston*-leaders from the Westerne Plantation? When we see drops of water spilt upon dry

Polit. Eccles. l. 2. c. 8.

ſand, running conſtantly into one and the ſame ſtreame, we may then hope to ſee men and Churches, not overſwayed otherwiſe with one univerſall command, running every where into a perfect uniformity of government, eſpecially in a matter of ſuch nature and conſequence, as ſubordination and ſubjection is. It was the ſingular and miraculous bleſſing of the Goſpell in the hands of the firſt Propagators of it; that, *There was no ſpeech nor language where their voice was not heard; Their line*, of a ſudden, *went out through all the earth, and their words to the end of the world. The Sun, which rejoyceth as a ſtrong man to run a race*, could ſcarce out-goe them; but as for their followers, the very next to them, they muſt be content to hold their own, a much ſlower pace, and by leiſure to reach their journeyes end; If therefore it ſhall be made to appeare, that preſently after the deceaſe of the Apoſtles, one uniforme order of Epiſcopall government, ſo qualified as we have ſpoken, was without variation, or contradiction received in all the Churches of the whole Chriſtian world, it muſt neceſſarily be granted, that Epiſcopacie is of no other than Apoſtolicall Conſtitution.

Pſal. 19. 3, 4.

§.14.

The seventh ground: That the ancientest histories of the Church, and Writings of the first Fathers are rather to be believed in the report of the Primitive state, than the latest Authours.

10 SEventhly, I must challenge it for a Truth not capable of just denyall, that the ancientest histories of the Church, and Writings of the first Fathers are rather to be believed in the report of the Primitive State of Church-government, than those of this present age. A truth so cleare, that a reasonable man would think it a shame to prove; yet such, as some bold leaders of the faction, that would be thought learned too, have had the face to deny:
20 *Parker*, the late oracle of the schisme, hath dared to do it in termes; who speaking of the testimony of the Primitive times; *Hæcne Ecclesia illa est, quæ certum testimonium in causa disciplinaria præstitura nobis est?* Is this, saith he, (in the high scorne and pride of his heart) the Church that shall give us so sure a testimony in the cause of

Park. *Polit. Eccles. l. 2. c. 8.*

ſand, running conſtantly into one and the ſame ſtreame, we may then hope to ſee men and Churches, not overſwayed otherwiſe with one univerſall command, running every where into a perfect uniformity of government, eſpecially in a matter of ſuch nature and conſequence, as ſubordination and ſubjection is. It was the ſingular and miraculous bleſſing of the Goſpell in the hands of the firſt Propagators of it; that, *There was no ſpeech nor language where their voice was not heard; Their line*, of a ſudden, *went out through all the earth, and their words to the end of the world. The Sun, which rejoyceth as a ſtrong man to run a race*, could ſcarce out-goe them; but as for their followers, the very next to them, they muſt be content to hold their own, a much ſlower pace, and by leiſure to reach their journeyes end; If therefore it ſhall be made to appeare, that preſently after the deceaſe of the Apoſtles, one uniforme order of Epiſcopall government, ſo qualified as we have ſpoken, was without variation, or contradiction received in all the Churches of the whole Chriſtian world, it muſt neceſſarily be granted, that Epiſcopacie is of no other than Apoſtolicall Conſtitution.

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20 *Parker*, the late oracle of the schisme, hath dared to do it in termes; who speaking of the testimony of the Primitive times; *Hæcne Ecclesia illa est, quæ certum testimonium in causa disciplinaria præstitura nobis est?* Is this, saith he, (in the high scorne and pride of his heart) the Church that shall give us so sure a testimony in the cause of Park. *Polit. Eccles. l. 2. c. 8.*

Discipline? and every where disparaging the validity of the ancient histories, preferres the present; Is *Eusebius* mentioned, who records the succession of Primitive Bishops from their first head? *At Eusebio defuit, &c.* But, saith he, *Eusebius* being carried away with the sway of that age, wanted that golden reed, which is given to the Historians of our times, *Apoc.* 11.2. to measure the distance of times, the difference of manners, the inclinations of Churches, and the progresse and increases of the Antichristian Hierarchy, &c. Are any of the holy Fathers alledged? Alas poore men, saith he, they were much mistaken: yet, howsoever, they are much beholden to him; for, saith he, *Non volentes, sed nescientes, non per apostasiam, aut contemptum, sed per infirmitatem & ignorantiam lapsi sunt Patres, qui in disciplina aberrârunt.* The Fathers, who erred in this matter of discipline, did not offend out of will, but out of want of knowledge; not through apostasie or contempt, but through infirmity and ignorance. But can I now forbeare to ask who can indure to heare the braying of this proud Schismatick? For the love of God, deare brethren, mark the spirit of these men, and if you can think it a reasonable

Ibid. l. 2. c. 5.

Ibid. c. 8.

suggestion

suggestion to believe that all ancient histories are false, all the holy and learned Fathers of the Church ignorant, and erroneous; and that none ever saw, or spake the truth, not of doctrine onely, but not of fact, untill now that these men sprung up, follow them, and relie upon their absolute and unerring authority; but if you have a minde to make use of your senses, and reason, and not to suffer your selves
10 to be wilfully besotted with a blinde and absurd prejudice, hate this intolerable insolence; and resolve to believe that many witnesses are rather to be believed, than none at all; that credible, judicious, holy witnesses are rather to be trusted, for the report of their own times, than some giddy corner-creeping upstarts, which come dropping in, some sixteen hundred yeares after. But what then will ye say to this challenge? *Quid autem? Patres qui adversus nos, &c.* *Polit. Eccles. l. 2. c. 19.*
20 The Fathers, saith *Parker*, which by the favourers of Episcopacie are produced against us, were, for the most part, Bishops; so as, while they speake for Episcopacie, they plead for themselves? *Ecquis igitur eos credendos dicet?* Will any man therefore say they are to be believed? Or will any man forbid us to appeale from

them? Bleſſed God! that any who beares the title of a Chriſtian, ſhould have the forehead thus to argue: Appeale? To whom I pray? To the ſucceeding Doctors and Fathers? No, they were in the ſame predicament; to the reſt of the whole Church? They were governed by theſe leaders; whither therefore can they imagine to appeale, but to themſelves? and what proves this then, but their owne caſe? And if the Fathers may not be ſuffered to be our wit- 10
neſſes, will it not become the houſe well, that theſe men ſhould now be the Fathers Iudges?

But the Fathers were Biſhops; the caſe was their owne; true, they were Biſhops; and it is our glory and comfort, that we have had ſuch predeceſſours: In vaine ſhould we affect to be more holy and more happy than they; Let them, if they can, produce ſuch preſidents of their parity. But, the caſe was theirs. Had 20
there been then any quarrell or Conteſtation againſt their Superiority, this exception might have carried ſome weight; but whiles there was not ſo much as the dreame of an oppoſition, in the whole Chriſtian world, how could they be ſuſpected to be partiall? They wrote

then

then according to their unanimous apprehenſion of the true meaning of the Scriptures, and according to the certaine knowledge of the Apoſtolike Ordinances, derived to them by the undoubted ſucceſſions of their knowne predeceſſours; Heaven may as ſoone fall, as theſe evidences may faile us: See then, I beſeech you brethren, the queſtion is, whether a man may ſee any object better in the diſtance of one
10 pace, or of a furlong: Whether preſent witneſſes are more to be believed, than the abſent; whether thoſe which ſpeake out of their own certaine knowledge and eye-ſight, or thoſe which ſpeake out of meere conjecture; and if this judgement be not difficult, I have what I would; If I ſhall make it good that all ancient hiſtories, all teſtimonies of the holy Fathers of the Church of Chriſt are expreſly for this government which we maintaine, and you re-
20 ject, the Cauſe is ours.

§. 15.

§. 15.

The 8th. ground: That those whom the ancient Church of God, and all the holy Fathers of the Church have condemned for hereticall, are no fit guides for us to follow in that judgment of the government for which they were so condemned.

EIghthly, I must challenge it for an unquestionable truth, that those men, whom the ancient Church of God, and the holy and Orthodoxe Fathers have condemned for erroneous and hereticall, are not fit to be followed of us, as the Authours of our opinion or practice for the government of the Church, in those points for which they were censured. It may fall out too oft, that a man, whose beliefe is sound in all other points, may faile in one, and proceed so farre as to second his error with contumacie. The slips of the ancients are too well knowne, and justly pitied; but they passe, as they ought, for private oversights; if any of them have stood out in a publike contestation (as holy *Cyprian* did in that case

case of Rebaptizing) the Church takes up his truth, as his common stocke, balkes his errour, not without a commiserating censure. Now if any man shall think fit to pitch upon the noted mis-opinions of the holiest authors, for imitation or maintenance, what can we esteem of him, but as the flye, who passing by the sound parts of the skin, fals upon a raw and ulcered sore? And if the best Saints may
10 not be followed in their faults, how much lesse may we make choice of the examples, or judgements of those, who are justly branded by the whole Church for schisme or heresie? What were this other than to run into the Prophets woe, *injustifying the wicked, and taking away the righteousnesse of the righteous from them.* Is not hee like to make a good journey, that chooses a blinde, or lame guide for his way? When the Spouse of *Christ* enquires af-
20 ter *the place of his feeding*, and *where he maketh his flocke to rest at noone*, he answers her; *If thou know not, O thou fairest among women, goe thy wayes forth by the footsteps of the flocke, and feed thy kids besides the shepheards tents*; what is his flocke, but Christian soules, and his shepheards, but the holy and faithfull Pa-

Esa. 5.23.

Cant. 1.7,8.

Paſtors? The footſteps then of this flock, and the tents of theſe Shepheards are the beſt direction for any Chriſtian ſoule for the ſearch of a Saviour, and of all his neceſſary truths. To deviate from theſe, what is it but to *turne aſide by the flocks of the Companions?* If then it ſhall be made to appeare, that one onely branded Heretick in ſo many hundred yeares hath oppoſed the received judgement and practice of the Church concerning Epiſcopall government, I hope no wiſe and ſober Chriſtian will think it ſafe and fit to ſide with him in the maintenance of his ſo juſtly exploded errour againſt all the Churches of the whole Chriſtian world.

§.16.

The ninth ground: That the acceſſion of honourable titles, and compatible priviledges, makes no difference in the ſubſtance of a lawfull and holy calling.

NInthly, It muſt be yeelded, that the acceſſion of honourable titles, or (not incompatible) priviledges, makes no difference in the ſubſtance

ſubſtance of a lawfull and holy calling: Theſe things, being meerely externall, and adventitious, can no more alter the nature of the calling, than change of ſuits, the body. Neither is it otherwiſe with the calling, than with the perſon whoſe it is; The man is the ſame whether poore or rich; The good *Patriarch* was the ſame in *Potiphar*'s dungeon, and on *Pharaoh*'s bench; Our *Saviour* was the ſame in
10 *Joſeph*'s work-houſe, and in the hill of *Tabor*; Saint *Paul* was the ſame while he ſate in the houſe with *Aquila* making of Tents, that he was raigning in the Pulpit, or diſputing in the Schoole of *Tyrannus*. As a wiſe man is no whit differently affected with the changes of theſe his outward conditions, but looks upon them with the ſame face, and manages them with the ſame temper; ſo the judicious beholder indifferently eſteemes them in another; as being
20 ready to give all due reſpects to them whom the King holds worthy of honour, without all ſecret envie; yet not preferring the Gold-ring before the poore mans richer graces; valuing the calling according to its owne true worth, not after the price or meaneneſſe of the abiliments wherewith it is cloathed: If

non occupat in loco reſpl.

ſome garments be courſe, yet they may ſerve to defend from cold; others, beſides warmth, give grace and comelineſſe to the body; there may be good uſe of both; and perhaps one and the ſame veſture may ſerve for both purpoſes. It is an old and ſure rule in Philoſophie, That degrees do not diverſifie the kinds of things; The ſame fire that flaſhes in the Tow, glowes in the Iuniper; if one gold be finer than another, both are gold; if ſome pearles be fairer than other, yet their kinde is the ſame; neither is it otherwiſe in callings and profeſſions. We have knowne ſome Painters, and in other Profeſsions many ſo eminent, that their skill hath raiſed them to the honour of Knighthood; in the meane time their worke and calling is the ſame it was. But what doe I go about to give light to ſo cleare a truth? If therefore it ſhall be made to appeare, that the Epiſcopacie of this Iſland is for ſubſtance the ſame with that of the firſt Inſtitution by the Apoſtles, howſoever there may have beene through the bounty of gracious Princes, ſome additions made to it, in outward dignity or maintenance; The cauſe is ours.

§. 17.

§. 17.

The tenth ground: That those Scriptures whereon a new and different forme of government is raised, had need to be more evident and unquestionable, than those which are alledged for the former, rejected.

10 TEnthly, It cannot but be granted, That those passages of holy Scriptures wherein any forme of government (different from the anciently received and established) is pretended to be grounded, had need to be very cleare and unquestionable; and more evident and convictive than those, whereon the former (now rejected) policy was raised: For, if only Scripture must decide this question; and no other, either evidence or judgment will be admitted besides it; And if withall there be dif-
20 ference concerning the sense of the texts on either sides alledged; it must needs follow, that the clearer Scriptures must carry it, and give light to the more obscure: we are wont to say, that possession is eleven points of the Law; surely where that is had, and hath long been held,

it is fit there ſhould be a legall ejection, and that ejection muſt bee upon better evidence of right; If therefore the Church of God have beene quietly poſſeſſed of this government by Biſhops, for above theſe ſixteene hundred yeares, it is good reaſon the ejectors ſhould ſhow better proofe than the ancient poſſeſſours, ere they be outed from their Tenures: And what better proofe can there be than more cleare Scripture? Shortly then, if it ſhall 10 bee made to appeare, that the Scriptures brought for a lay-Presbytery are few, doubtfull, litigious, full of diverſe and uncertaine ſenſes, and ſuch as many and much clearer places ſhall plainely ſhow to be otherwiſe meant by the Holy Ghoſt, than theſe new maiſters apply them: then it cannot be denied, that the lay-Presbytery hath no true footing in the Word of God, and that the old forme of Adminiſtration in an imparity of Miniſters 20 ought onely to be continued in the Church.

§. 18.

§. 18.

The eleventh ground: That if Christ had left this pretended order of government, it would have ere this time been agreed upon, what that forme is, and how to be managed.

19 ELeventhly, I may well take it for granted, neither can it reasonably be denied, that, if the Order which they say Christ and his Apostles did set for the government of his Church (which they call the Kingdome and Ordinance of Christ) be but one, and that certaine and undoubted, then certainly it must, and should, and would have beene, ere this, agreed upon by the abettors of it, what, and which it is. For it cannot without impiety
20 be conceived, or said without blasphemie, that the Sonne of God should erect such a Kingdome upon earth, as, having lyen hid for no lesse than sixteene hundred yeares, cannot yet be fully knowne and accorded upon: so that the subjects may be convinced, both that it is his, and by what Officers and what rules it must

must be managed: If then it shall be made to appeare, that the pretenders to the desired Discipline cannot yet, all this while, agree upon their verdict, for that kingdome of Christ, which they challenge, it will be manifest to every ingenuous Reader, that their platformes of this their imagined kingdome, are but the Chimericall devices, and whimsies of mens braines, and worthy to bee entertained accordingly. 10

§. 19.

The twelfth ground: That if this which is challenged, be the kingdome of Christ, then those Churches which want any essentiall part of it, are mainly defective, and scarce any at all entire.

TWelfthly, It must be yeelded, that if this, 20 which they call for, be the Kingdome and Ordinance of Christ, then it ought to be erected and maintained in all Congregations of Christians all the world over; And that where any essentiall part thereof is wanting, there the Kingdome of Christ is not entirely

entirely set up, but is still mainly defective. If therefore it shall appeare, that even in most of those Churches which doe most eagerly contend for the Discipline, there neither are, nor ever were all those severall Offices, which are upon the list of this spirituall Administration, it will irrefragably follow, that either those Churches doe not hold these offices necessary, which having power in their hand, they have
10 not yet erected, or els that there are but very few Churches (if any) upon earth rightly constituted, and governed; which to affirme, since it were grossely uncharitable, and highly derogatory from the just glory of Gods kingdome under the Gospell, it will be consequent, that the device is so lately hatched, that it is not yet fledge; and that there is great reason rather to distrust the plots of men, than to condemne the Churches of God.

§.20.

The thirteenth ground: That true Christian policie requires not any thing absurd or impossible to be done.

THirteenthly, I have reason to require it granted, That true Christian policie requires not any thing which is either impossible or absurd to be done; If therefore it shall be pretended, that upon the generall grounds of Scripture, this sacred Fabricke of Discipline raised by the wisedome of some holy and eminent reformers, conforme to that of the first age of the Church, it is meet it should be made manifest, that there is some correspondence in the state of those first times, with the present; and of the Condition of their Churches with ours: Otherwise, if there be an apparent difference and disproportion betwixt them, it cannot sound well, that one patterne should fit both. If then both the first planters, and the late reformers of the Church did, that which the necessity

neceſſity of the times would allow; this is no preſident for the ſame perſons (if they were now living) and at their full liberty and power; neither can the Churches of thoſe Cantons or Cities, which challenge a kinde of freedome in a Democraticall State, be meet examples for thoſe which are already eſtabliſhed under a ſetled Monarchy: If therefore it ſhall appeare, that many foule and un-
10 avoidable inconveniences, and, if not impoſſibilities, yet unreaſonable conſequences will neceſſarily follow upon the obtruſion of a Presbyterian government upon a Nationall Church otherwiſe ſetled, all wiſe Chriſtians who are members of ſuch Churches, will apprehend great and juſt cauſe why they ſhould refuſe to ſubmit, and yeeld approbation to any ſuch novell Ordinances.

§. 21.

The fourteenth ground: That new truths never before heard of, especially in maine points, carrie just cause of suspicion.

FOurteenthly, It must be granted, that, 10
Those truths in Divinity which are new and hitherto unheard of in the Church, (but especially in those points, which are, by the fautors of them, held maine and essentiall) carrie just causes of suspicion in their faces, and are not easily to be yeelded unto; And surely, if according to *Tertullians* rule, *quod primum verum*, That the first is true, then the latest is seldome so, where it agrees not with the first. After the teeming of so many ages, it is rare- 20
ly seene, that a New and Posthumous verity is any other than spurious. It was the position (it seemes) of *Poza* the braine-sick Professour of Divinity, set up by the Iesuites at *Madrill; That it is free for any man besides and against the judgement of the holy Fathers and Doctors,*

Liberum esse præter & contra sanctorum Patrum & Doctorum sententiam, in religionis doctrina innovare. Alphons. Var. Toletan. de Stratagem. Iesuit.

ctors, to make innovations in the doctrine of religion; And for his warrant of contemning all ancient Fathers and Councels in respect of his owne Opinions, borrowes the words in *Ecclesiasticus*; cited by the Councell of *Constantinople*; *Beatus qui prædicat verbum inauditum*, Blessed is he that preaches the word never before heard of; impiously, and ignorantly marring the text, mistaking the sense, be-
10 lying the Authour, slandering the Councell; the misprision being no lesse ridiculous, than palpable; For, whereas the words are (εἰς ἀκοὴν) *in auditum*; he turnes them both into one adjective (*inauditum*) and makes the sentence as monstrous, as his owne stupidity. Pope *Hormisda* in his Epistle to the Priests and Deacons of *Syria*, turnes it right, *Qui prædicat verbum in aurem obedientis*; He that preaches a word to the obedient; farre bee it from any
20 sober and Orthodoxe Christian, to entertaine so wild and wicked a thought; he hath learned, that, the old way is the good way, and wil walk therin accordingly; and in so doing, finds rest to his soule; he that preacheth this word, is no lesse happy, than hee that obediently heares it; neither shall a man finde true rest

Concil. Constantinop. Act. 5.

Ecclesiast. 25. μακάριος ὁ κηρύσσων τὸν λόγον εἰς ἀκοὴν ὑπακούοντος.

in auditum obedientis

Ier. 6. 16.

to his ſoule, in a new and untrodden by-way. If therefore it ſhall be made to appeare, that this government by lay-Presbyters, is that which the ancient, and ſucceeding Church of God never acknowledged, untill this preſent age, I ſhall not need to perſwade any wiſe and ingenuous Chriſtian (if otherwiſe he have not loſt the free liberty of his choice) that he hath juſt cauſe to ſuſpect it for a miſgrounded novelty. For ſuch it is. 10

§. 22.

The fifteenth ground: That to depart from the judgment and practice of the univerſall Church of Chriſt ever ſince the Apoſtles times, and to betake our ſelves to a new invention, cannot but be (beſides the danger) vehemently ſcandalous, &c.

20

LAſtly, it muſt upon all this neceſſarily follow; that to depart from the judgement and practice of the univerſall Church of Chriſt ever ſince the Apoſtles times, and abandon that ancient forme wherein we were and are legally and peaceably infeoffed, to betake

our

our ſelves to a new one, never, till this age, heard of in the whole Chriſtian world, it cannot but be extremely ſcandalous, and ſavour too much of Schiſme. How ill doth it become the mouth of a Chriſtian Divine, which *Parker* hath let fall to this purpoſe; Who dareth to challenge learned *Caſaubon* for propoſing two means of deciding the moderne controverſies, Scriptures, and Antiquity; what more eaſie triall can poſſibly be projected? Who, but a profeſt Novelliſt can diſlike it? τὰ ἀρχαῖα was the old and ſure rule of that ſacred Councell; and it was *Salomons* charge, *Remove not the old land-marks.* If therefore it ſhall be made to appeare, that Epiſcopacie, as it preſuppoſeth an imparity of order and ſuperiority of government hath been a ſound ſtake pitched in the hedge of Gods Church, ever ſince the Apoſtles times; and that Parity and lay-Presbytery are but as new-ſprung bryars, and brambles, lately woven into the new-plaſhed fence of the Church; In a word thus, if it be manifeſt, that the government of Biſhops in a meet and moderate imparity, in which we aſſert it, hath been peaceably continued in the Church ever ſince the Apoſtolicall Inſtitution thereof, and that the government

Quod duo κεφαλαια poſueris. Park. *Polit. Eccluſ. l. 2. c. 5.*

Prov. 23. 10.

ment of lay-Presbyters hath never beene so much as mentioned, much lesse received in the Church, untill this present age; I shall need no farther argument to perswade all peaceable and well-minded Christians to adhere to that ancient forme of Administration, which with so great authority is derived unto us, from the first Founders of the Gospell; and to leave the late supply of a lay-Presbyterie to those Churches, who would, and cannot have better.

10

The

The Second Part.

§. 1.

The termes and state of the Question, setled and agreed upon.

THese are the grounds; which, if they prove (as they cannot but do) firm and unmoveable, we can make no fear of the superstructure: Let us therefore now addresse our selves to the particular points here confidenly undertaken by us, and made good all those severall issues of defence, which our holy cause is most willingly cast upon.

But before we descend to the scanning of the matter; reason and order require, that according

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But before we descend to the scanning of the matter; reason and order require, that according

cording to the old and ſure rules of Logicians, the terms be cleared and agreed upon; otherwiſe we ſhall perhaps fight with ſhadows, and beat the ayr.

It hath pleaſed the providence of GOD, ſo to order it, that as the Word it ſelf, the Church; ſo the names of the Offices belonging to it, in their ſeverall comprehenſions, ſhould be full of Senſes, and variety of uſe and acception; and that in ſuch manner, that each of them runs one into other, and oftentimes interchanges their Appellations. A Prophet, we know, is a foreteller of future things; an Evangeliſt, in the naturall ſence of the word, is he that preaches the glad tidings of the Goſpel; an Apoſtle, one of Chriſts twelve great Meſſengers to the world; a Biſhop, ἐπίσκοπος, an Overſeer of the Church; a Presbyter, ſome grave, ancient Churchman; a Deacon, a ſervant, or Miniſter in the Church: yet all theſe in Scripture are ſo promiſcuouſly uſed, that a Preacher is more then once termed a Prophet; an Evangeliſt, an Apoſtle; an Apoſtle, a Biſhop; an Apoſtle, a Presbyter; a Presbyter, an Apoſtle, as *Romans* 6.7. a Presbyter, a Biſhop: and laſtly, an Evangeliſt and Biſhop, a Deacon

1 Cor. 14.
Act 1. 20
2 Ep. Iohn &
1 Peter 5. 1.
1 Tim. 4. 6.

a Deacon or Minister; for all these met in *Timothy*, alone, who, being Bishop of *Ephesus*, is with one breath charged to do the work of an Evangelist, and to fulfill his διακονίαν, or Ministery: It could not be otherwise likely, but from this community of names there would follow some confusion of apprehensions; for since names were intended for distinction of things, where names are the same, how can
10 the notions be distinguished? But howsoever it pleased the Spirit of God, in the first hatching of the Evangelicall Church, to make use of these indistinct expressions, yet, all this while the Offices were severall, known by their severall Characters and employments, So, as the function, and work of an Apostle was one, *viz.* To plant the Church, and to ordain the Governours of it; of a Bishop, another, to wit, To manage the Government
20 of his designed Circuit, and to ordain Presbyters and Deacons; of a Presbyter, another, namely, To assist the Bishop, and to watch over his severall charge; of a Deacon, another, (besides his sacred services) to order the stock of the Church, and to take care of the poor: yet all these agreed in one Common Service,

which was the propagation of the Gospel, and the founding of Gods Church; and soon after, the very terms were contra-distinguished, both by the substance of their charge, and by the property of their Titles; insomuch as blessed *Ignatius*, that holy Martyr, who lived many yeers within the times of the Apostles, in every of his Epistles (as we shall see in the sequel) makes expresse mention of three distinct orders of Government, Bishops, Presbyters, Dea- 10
cons.

Now we take Episcopacie, as it is thus punctually differenced, in an eminence from the two inferior orders of Presbyter and Deacon; so as to define it, Episcopacie is no other than an holy order of Church-Governours, appointed for the Administration of the Church. Or, more fully thus; Episcopacie is an eminent order of sacred function, appointed by the Holy Ghost, in the Evangelicall 20
Church, for the governing and overseeing thereof; and for that purpose, besides the Administration of the Word and Sacraments, indued with power of imposition of hands, and perpetuity of Iurisdiction. Wherein we finde, that we shall meet with two sorts of Adversaries;

saries; The one are furiously and impetuously fierce, crying down Episcopacy for an unlawfull, and Antichristian state; not to be suffered in a truely Evangelicall Church, having no words in their mouthes, but the same which the cruell Edomites used concerning *Ierusalem*, Downe with it, down with it, even to the ground: And such are the frantick Separatists, and Semi-separatists of our time, and Nation,
10 who are only swayed with meer passion, and wilfully blinded with unjust prejudice. These are Reformers of the new Cut, which if *Calvin* or *Beza* were alive, to see, they would spit at, and wonder whence such an off-spring should come. Men that defend and teach there is no higher Ecclesiasticall government in the world, than that of a Parish: that a Parochiall Minister (though but of the blindest village in a Country) is utterly independant, and ab-
20 solute, a perfect Bishop within himselfe, and hath no superiour in the Church upon earth, and doth no lesse inveigh even against the overruling power of Classes, Synods, &c. than of Bishops: you are not perhaps of this straine, for we conceive that our Northern neighbors desire and affect to conforme unto the Genevi-

Honoratiff. Do. Glanico Cancellario Scotiæ respon. ad sex quæstiones.

an or French discipline, for which we find *Beza's* directions (although both your act of abrenunciation, and some speeches, let fall in the assembly of *Glasco*, and of the plea of Covenanters (fetching Episcopacy within the compasse of things abjured) might seem to intimate some danger of inclination this way) our charity bids us hope the best, which is, that you hate the frenzeys of these our wilde Countrey-men abroad, for whom no answer is indeed fit, but 10 darke lodgings, and Ellebore. The other is more milde and gentle, and lesse unreasonable; not disallowing Episcopacy in it selfe, but holding it to be lawfull, usefull, ancient; yet such as was by meer humane device, upon wise and politick Considerations, brought into the Church, and so continued, and therefore upon the like grounds alterable; with both these we must have to do. But since it is wind ill lost to talke reason to a mad-man, it shall be more than 20 sufficient, to confute the former of them, in giving satisfaction to the latter: for if wee shall make it appeare, that Episcopacy is not onely lawfull and ancient, but of no lesse than divine institution, those raving and black mouthes are fully stopped, and those more easie and moderate

rate oppoſites at once convinced. But before we offer to deal blows on either ſide, it is fit we ſhould know how far we are friends and upon what points this quarrell ſtands.

It is yielded by the wiſer fautors of Diſcipline, that there is a certain Polity neceſſary for the retention of the Churches peace; That this Polity requires that there muſt be ſeverall Congregations or flocks of Chriſtians, and that every
10 flock ſhould have his own Shepherd; That ſince thoſe guides of Gods people are ſubject to error in Doctrine and exorbitance in manners, which may need correction and reformation; and many doubtfull caſes may fall out, which will need deciſion, it is requiſite there ſhould be ſome further aid, given by the counſell and aſsiſtance of other Paſtors; That thoſe Paſtors, met together in Claſſes and Synodes, are fit arbiters in differences, and cenſurers of
20 errors and diſorders. That in Synodes thus aſſembled there muſt be due order kept; That order cannot be kept, where there is an abſolute equality of all perſons convened: That it is therefore neceſſary that there ſhould be an head, Preſident, or Governour of the aſſembly, who ſhall marſhall all the affairs of thoſe meetings,

tings, propound the Cases, gather the voyces, pronounce the Sentences and judgements; but in the mean while, he (having but lent his tongue for the time to the use of the Assembly) when the businesse is ended, returnes to his own place without any personall inequality. A lively image whereof we have in our lower house of Convocation; the Clerks whereof are chosen by the Clergy of the severall Diocesses: They all having equall power of voyces, assemble together, choose their Prolocutor; He cals 10 the house, receives petitions, or complaints, proposes the businesses, asks and gathers the suffrages, dismisses the Sessions, and the action once ended takes his former station, forgetting his late superiority. This is the thing challenged by the Patrons of Discipline, who do not willingly heare of an upper house, consisting of the Peeres of the Church, whose grave authority gives life to the motions of that lower body. 20 They can be content there should be a prime Presbyter, and that this Presbyter shall be called Bishop, and that Bishop shall moderate (for the time) the publike affairs of the Church; but without all innate and fixed superiority; without all (though never so moderate)

Iurif-

Iurisdiction. *Calvin* in this case shall speak for all, who writing of the state of the Clergie in the Primitive times, hath thus, *Quibus ergo docendi munus &c.* Those therefore which had the charge of teaching injoined unto them, they named Presbyters: These Presbyters out of their number in every city chose one to whom they especially gave the title of Bishop; lest from equality (as it commonly fals out) dis-
10 cords should arise. Neither was the Bishop so superiour to the rest in honour and dignity, as that he had any rule over his Colleagues, but the same office and part which the Consul had in the Senate, to report of businesse to be done, to ask the votes; advising, admonishing, exhorting to go before the rest, to rule the whole action by his authority, and to execute that, which by the common Councell was decreed. The same office did the Bishop sustain in the
20 assembly of the Presbyters. Thus he; and to the same purpose *Beza* in his Treatise of the degrees of the ministery; *Moulin*, *Chamier*, others. So as we easily see how our Bishop differs from *Calvins*, namely in a setled imparity, and a perpetuity of jurisdiction. Give me therefore such a Pastor, as shall be ordained a perpetuall

Calv. Instit. l. 4. c. 4.

Moderator in Church affairs, in a fixed imparity, exercising Spirituall Iurisdiction, out of his owne peculiarly demandated Authority, this is the Bishop whom we contend for, and whom they oppose; I do well see therefore how we may make a shorter cut of this controversie, than hath formerly been made by others, whose large discourses (upon the importune Angariation of others) hath been learnedly spent upon the names and titles of a Bishop, 10 and Presbyter, upon the extent of their first charge, whether Parochiall, or Diocesan: And upon the difference and priority of those Limitations; since the only thing that displeaseth in Episcopacy is their majority above Presbyters (which is pretended should be only a priority of Order, not a superiority of degree) and their power of jurisdiction over Presbyters (for yield these by a due ordination, to a prime pastor for a constant continuance, you make him a Bi- 20 shop, denie these to a Bishop, you make him no other than a plain Presbyter) our only labour therefore must be to make good these two points; and to evince, that imparity in the Governours of the Church, and the power of Episcopall Iurisdiction, is not of any lesse than Aposto-

Apoſtolicall and divine Inſtitution: to which Task we now addreſſe our ſelves, Σὺν θεῷ &c. Σὺν θεῷ

§. 2.

Church government begun by our Saviour in a manifeſt imparity.

10 WE begin with our undertaken iſſues, and ſhall ſhow that this imparitie of government, and Epiſcopall Iuriſdiction was founded by Chriſt, and erected by his Apoſtles, both by their practiſe and recommendation. Who ſees not then a manifeſt imparitie in our Saviours owne choice, in the firſt gathering of his Church; wherein his Apoſtles were above his other Diſciples; the twelve above the 70: above them in priviledges, and eſpecially in the 20 immediateneſſe of their calling, above them in their Maſters reſpects, above them in gifts, and in the power of their diſpenſation, above them in Commiſsion, above them in miraculous operations: Even thoſe 70 were Miniſters of the Goſpel, but thoſe twelve were (even as it were) the Patriarks of the Church,

noted ſtill by an article of Eminence (οἱ δώδεκα) The twelve, others were labourers in the work, theſe were maſter-builders, as St. *Paul* to his Corinthes; others might heal by their touch, theſe by their very ſhadow: Others had the holy Ghoſt, theſe gave it: *Philip* was an Evangeliſt, he preached, he wrought miracles, he converted and baptized the Samaritans, yet till *Peter* and *Iohn* came down and prayed, and laid their hands on them, they recived not the holy Ghoſt. And how plain is it that ſuch honorable regard was given to the Twelve, that when one room fell voyd by the Treaſon of *Iudas*, it muſt, by the direction of the Spirit of God, be made up by an election out of the 70. Had it not been an higher preferment to have been an Apoſtle, wherefore was that ſcrutiny and choyce? What do I urge this point? He never read Scripture that can doubt of it: wherefore did the choſen veſſell ſtand ſo highly upon the challenge of his Apoſtleſhip, if he had not known it to be a ſingular honour? And how punctually doth he marſhall up, as ſome divine Herald, the due rankes of Eccleſiaſticall offices; Firſt Apoſtles, Secondly Prophets, Thirdly Teachers, then thoſe that do miracles, after that the

Act. 8. 14. 15.

Hier. de ſcript. Eccleſ.

1 Cor. 12. 28.

gifts

gifts of healing, helps in governing, diversity of Tongues; but perhaps you will not be so illiberall, as to deny the Apostles a precedency of honour in the Church: how can you, and bee a Christian? But you sticke at their Iurisdiction: Here was nothing but equality; true, an equality among themselves, *pari consortio præditi, et honoris et potestatis*, as *Cyprian* truly: but a superiority of power in them all, and in each of
10 them, over the rest of the members of Christs Church: Verily I say unto you, saith our Saviour, ye that have followed me in the Regeneration, when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve Thrones, judging the twelve Tribes of Israel; (ἐν τῇ παλιγγενεσίᾳ) in the Regeneration. That is, as *Cameron* very well interprets it, in the Renovation of the Church: for under the state of the Gospel, the Church was as new born, and made
20 anew, according to that of St. *Paul*, All things are become new; alluding to the Prophet *Isaiah*, who to this sence, Behold (saith he) I create new heavens and a new earth, and the former shall not bee remembred nor come into minde. And *Beza* himself, though he make a difference in the pointing, and thereby in the

Matth. 19. 21.

Camer. in locum.

Esa 65. 17.

Construction, yet grants, that according to his second sense, the preaching of the Gospell by Christ and his messengers, is meant by this regeneration *Quia tum veluti de integro conditus est mundus*, because then the world was, as it were, made anew: So as then was the time, when the Sonne of man began to bee exalted to the Throne of his glory, both in earth and in Heaven: And then should the Twelve that had forsaken all for him, enjoy all in him: Then should they sit on twelve Thrones, and judge the 10 twelve Tribes of Israel. What are the twelve Tribes of Israel, but the whole Church of God? For, whereof did the first Christian Church consist, but of converted Iewes? And whither did our Saviour bend all his allusions but to them? They had their twelve Princes of the Tribes of their Fathers, heads of the thousands of Israel. They had their seventy Elders to bear the burden of the people. 20

Num. 1. 16.

Nu. 11. 16. 17.

The Son of God affects to imitate his former Polity, and therefore chooses his twelve Apostles, and 70 Disciples o gather and lway his Evangelicall Church: The twelve Tribes then are the Church: The twelve Apostles must be their Iudges and governours: Their sitting

showes

showes authoritie: Their sitting on Thrones, eminence of power: their sitting on twelve Thrones, equalitie of their Rule: their sitting to judge, power and exercise of Iurisdiction: their sitting to judge the twelve Tribes of Israel, the universalitie of their power and jurisdiction: And what Iudgement could this be but Ecclesiasticall and Spiritual (for civill rule they challenged not) and what Thrones but Apostoli-
10 call, and by their derivation, Episcopall? Who knowes not how ordinary that stile is, (ἐπισκόπος?) we finde it even in *Ærius* himself: And if the Apostles seat was his Throne, and the Bishops succeeded the Apostles in those seats, who can deny them this power of Spirituall judicature and jurisdiction? To the same purpose is that of S. *Augustine*, who upon the words of S. *Iohn*, I saw seats, and some sitting on them, & judgement was given, hath thus *Non hoc putan-*
20 *dum de ultimo judicio &c.* We may not think this spoken of the last judgement, but the seats of the Prelats or presidents by whom the Church is governed, and the governors themselves are to be understood, & the judgment that is given cannot be any better way taken, than for that which is said, *Whatsoeuer ye binde on earth, shalbe bound in heauen.*

Epiphan. hæres. 75.

Aug. de Civit. dei 1. 20.

Sect.

§. 3.

The execution of this Apostolicall power after our Saviours ascent into Heaven.

THe power is clear, will you see the Execution of it? Look upon St. *Paul*, the Posthumous, and Supernumerary, but no lesse glorious Apostle: see with what Majesty he becomes his new erected Throne: one while deeply [a] charging and commanding, another while [b] controlling and censuring: One while [c] giving Laws and Ordinances, another while urging for their observance: One while [d] ordaining Church-governours, another while adjuring them to do their duties: one while threatning punishment, another while inflicting it: And if these be not acts of Iurisdiction, what can be such? which since they were done by the Apostle, from the instinct of Gods Spirit, wherewith he was inspired, and out of the warrant of his high vocation, most manifest it is, that the Apostles of Christ had a superemi-

(a) 2 Thess 3.6.
(b) 1 Cor. 5.4. 5.6.7.
(c) 1 Cor. 11.2. 1 Cor. 16.1.
(d) 1 Tim. 1.6. 1 Tim. 2.9. 1 Tim. 6.13. 2 Cor. 13.2. 1 Cor. 4.21. 1 Tim. 1.20.

nent

nent power in Gods Church: And if any person whosoever (though an Evangelist or Prophet) should have dared to make himselfe equall to an Apostle, he had been hissed out, yea rather thunder-struck by deep Censure, for an Arrogant and saucy usurper. Now if our blessed Saviour thought it fit to found his Church in an evident imparity, what reason should we have to imagine he did not intend so to continue it? It had been equally easie for him (had he so thought meet) to have made al his followers equally great; none better than a disciple, none meaner than an Apostle: But now since it hath pleased him to raise up some to the honour of Apostles, no lesse above the 70, than the seventy were above the multitude, only injoyning them, that the highest in place, should be the lowest in minde, and humility of service, what doth he, but herein teach us, that he meant to set this course for the insuing government of his Church. Neither is it possible for any man to be so absurd, as to think that the Apostles, who were by their heavenly Master, infeoffed in this known preeminence, should, after the Ascent of their Saviour, descend from their acknowledged superiority, and make themselves

but equall to the Presbyters they ordained. No they still and ever (as knowing they were qualified for that purpose, by the more speciall graces of the holie Ghost) kept their holie state, & maintained the honour of their places. What was the fault of *Diotrephes*, but that, being a Church-governour, he proudlie stood out against St. *John*, not acknowledging the Transcendant power of his Apostolicall Iurisdiction, whom the provok't Apostle threats to correct accordinglie? so as those that lay *Diotrephes* in our dish, do little consider that they buffet none but themselves, who symbolize with him in opposing Episcopal, that is, as all antiquity was wont to construe it, Apostolicall government.

Episcopal is Apostolical

But you are ready to say, This was during their own time, they were persons extraordinary, and their calling and superioritie died with them: Thus our *Tileno-mastix* in terms. The only question is, Whether, of the ordinary Presbyters, which were singlie set over severall Churches, they advanced one in degree above his brethren. We shall erre then if we distinguish not. These great Ambassadors of Christ sustained more persons than one; they comprehended in themselves the whole Hierarcy: they were

Parad. l. 1. c. 4.

were Christians, Presbyters, Bishops, Apostles. So it was, they were Apostles immediatlie called, miraculouslie gifted, infalliblie guided, universallie charged. Thus, they had not, they could not have, any successors; they were (withall) Church governours appointed by Christ to order and settle the affairs of his Spirituall Kingdome; And therein (besides the preaching of the Gospel, and baptizing, common to them, with other Ministers) to ordain a succession of the meet Administrators of his Church. Thus they were, would be, must be succeeded: Neither could the Church otherwise have subsisted; No Christian can denie this, all binding upon a necessitie of Apostolicall succession, though differing in the qualitie, and degree of their successors.

§. 4.

The derivation of this power and majority from the Apostles to the succeeding Bishops.

NOw therefore, that we have seene what ground our Saviour laid for a superioritie in them: Let us see how they by his divine in-

ſpiration erected it in others, who ſhould follow them; that was Apoſtolicall, this was Epiſcopall: It is true, as *Calvin* ſaith, that at the firſt, all to whom the Diſpenſation of the Goſpell was committed, were called Presbyters, whether they were Apoſtles, Evangeliſts, Prophets, Paſtors and Doctors, as before the Apoſtles were commonly called by the name of Diſciples, in every Chapter, yet in degree ſtill above the 70; and we do ſtill ſay, one while Bi- 10
ſhops and Curats, comprehending all Presbyters and Deacons under that name, another while Biſhops, Paſtors, & Curats, not diſtinctly obſerving the difference of names. So they all were called Presbyters, yet not ſo, but that there was a manifeſt and full diſtinction betwixt the Apoſtles and Presbyters, as thrise Act. the 15. They therefore, though out of humility they hold the common names with others, yet maintained their places of Apoſtles, and go 20
verned the Church at firſt, as it were, in common; And thus, as St. *Ierome* truly, All maine matters were done in the beginning by the common Councell, and conſent of the Presbyters; their conſent; but ſtill the power was in the Apoſtles, who in the nearer Churches (ſince

they

they in person ordered Ecclesiasticall affairs) ordained only Presbyters; in the remoter, Bishops. This for the Consummation of it, was an act of time; Neither was the same course held at once, in every Church (whiles it was in *Fieri*) some, which were neater, being supplied by the Apostles presence, needed not so present an Episcopacy; Others that were small, needed not yet their full number of Offices,
1 neither were there perhaps fit men for those places of eminence, to be found every where; whence it is, that we finde in some Scriptures mention only of Bishops and Deacons; in others, of Presbyters, not of Bishops. This then was the Apostles course, for the plantation of the Church, and the better propagation of the Gospel, where ever they came, they found it necessary to ordain meet assistants to them, and they promiscuously imparted unto them all
2 otheir owne stile (but Apostolicall) naming them Bishops and Presbyters, and Deacons according to the familiarity and indifferency of their former usage therein: But when they, having divided themselves into severall parts of the world, found that the number of Christians (especially in the greater Cities) so multi-

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plied, that they must needs be divided into many Congregations, and those Congregations must necessarily have many Presbyters, and those many Presbyters, in the absence of the Apostles, began to emulate each other, and to make parties for their own advantage; then (as St. *Ierome* truly notes) began the manifest and constant distinction betwixt the Office of Bishops and Presbyters to be both known and observed. For now, the Apostles, by the direction of the Spirit of God, found it requisite and necessary for the avoyding of schisme and disorder that some eminent persons should every where be lifted up above the rest, and ordained to succeed them in the ouer-seeing and ordering both the Church and their many Presbyters under them, who by an eminence, were called their Bishops, Or, as the word signifies, *Supervisors*, and Governours. So as the Ministers (σκοπουῦτες) *Phil.* 3. 7. they ἐπισκοπουῦτες, (for as the Offices, so the names of Bishop and Deacon, were of Apostolicall foundation) These Bishops therefore were the men whom they furnished with their own ordinary power, as Church-governors, for this purpose; Now the offices grew fully distinct, even in the Apostles

ſtles daies, and under their own hands, although ſometimes the names, after the former uſe, were confounded.

All the queſtion then ſhortly, is, whether the Apoſtles of Chriſt ordained Epiſcopacie, thus ſtated, and thus fixedly-qualified with Imparitie and Iuriſdiction. For if we take a Biſhop for a parochiall Paſtor, and a Presbyter for a Lay-elder (as too many miſconſtrue the terms)
10 it were no leſſe then madneſſe to doubt of this Superioritie: but we take Epiſcopacie in the proper, and fore-defined ſence; and Presbyterie according to the only, true and ancient meaning of the Primitive Church, *viz* for that which we call now Prieſthood; the other is a meerly new and uncouth deviſe, neither came ever within the Ken of antiquitie. As for the further ſubdiviſion of this quarrell, whether Epiſcopacy muſt be accounted a diſtinct Order,
20 or but a ſeverall degree in the ſame Order, there is heer no need for the preſent, to enter into the diſcuſsion of it; Eſpecially ſince I obſerve that the wiſer ſort of our oppoſites are indifferent to both, ſo that whichſoever you take, may be granted them to be but *Iuris humani*; And I cannot but wonder at the toughneſſe of thoſe

other

other oppoſites, which ſtand ſo highly upon this difference, to have it meerly but a degree; In the mean while never conſidering that thoſe among the Pontificiall Divines (which in this point are the greateſt Patrons of this their fancy) go all upon the ground of the Maſſe, according to which they regulate and conforme their opinions therein; Firſt making all Eccleſiaſticall power to have reference to the body of Chriſt; (as *Bellarmine* fully) then every Prieſt, being able with them, to make his Maker, what poſsible power can be imagined, ſay they, to be above that? The Presbyter therefore conſecrating as well as the Biſhop, the Order (in their conceit) upon this ground, can be but one: So then theſe doughty Champions among us, do indeed, but plead for Baal, whiles they would be taken for the only pullers of him down. But for our ſelves, taking order in that ſenſe, in which our Oracle of learning, Biſhop *Andrewes*, cites it out of the School, *qua poteſtas eſt ad actum ſpecialem*; there can be no reaſon to deny Epiſcopacy to be a diſtinct order, ſince the greateſt detractors from it, have granted the power of Ordination of Prieſts & Deacons, and of Impoſition of hands for Confirmation,

Bellarm. de ſacram. Ordin. l. 1. c. 9.

Winton. Epiſt. ad Molin. 1.

mation, to Bishops only: They are *Chamiers* owne words, *Decipere Episcopum novam potestatem, & jurisdictionem non verim infitiar*; I cannot denie that a Bishop (as such) receiveth a new power and jurisdiction: Moreover in the Church of *England*, every Bishop receives a new Ordination (by way of Eminence, commonly called his Consecration) which cannot be a void Act, I trow, and must needs give more then a degree; and why should that great and ancient Councell define it to be no lesse than sacriledge, to put down a Bishop into the place of a Presbyter, if it were only an abatement of a degree? but howsoever this be, yet if it shall appear that there was by Apostolicall Ordination, such a fixed imparity, and constant Iurisdiction amongst those, who were intrusted with the teaching and governing Gods people, that is, of Bishops above the other Clergie, as I have spoken, we have what we contend for, which whiles I see doubted, I cannot but wonder with what eies men read St. *Paul* in his Epistles to *Timothy* and *Titus*; Surely in my understanding the Apostle speaks so home to the point, that if he were now to give direction to an English Bishop, how to demean himselfe

Camer. de Oecumen. Pontif. l. 10. c. 5.

selfe in his place, he could not speak more fully to the execution of this sacred Office: For I demand what it is that is stood upon; but these two particulars, the especiall power of Ordination, and power of the ruling and censuring of Presbyters; and if these two be not clear in the charge of the Apostle to those two Bishops, one of *Crete*, the other of *Ephesus*; I shall yield the cause, and confesse to want my senses.

10

§. 5.

The clear Testimonies of Scripture, especially those out of the Epistles to Timothy *and* Titus, *urged.*

NOw, because this is the main point that is stood upon, and some wayward opposites are ready to except at all proofs but Scripture; I shall take leave briefly, to scan those pregnant Testimonies, which I finde in those two Apostolicall Epistles; and first *Timothy* is charged, to charge the preachers of *Ephesus*, that they teach no other Doctrine than was prescribed; That they do not give heed to

1 Tim. 1. 3.

Fables

Fables and Genealogies. If *Timothy* were an equall Presbyter with the rest, those Teachers were as good as he; what then had he to do to charge Teachers? Or what would those Teachers care for his charge? How equally apt would they be to charge him to keep within his own compasse, and to meddle with his own matters? It is only for Superiors to charge, and inferiors to obey. Secondly, this charge S.
10 *Paul* commits to *Timothy* to oversee and con- 1 Tim. 1. 18.
troll the unmeet and unseasonable doctrines of the *Ephesian* false teachers, according to the prophecies which went before of him; and that in opposing himselfe to their erroneous opinions, he might war a good warfare: This controlment cannot be incident into an equality; In this charge therefore both given and executed (however it pleased our *Tileno-mastix* in a scurrilous manner to jeer us upon the like
20 occasion, with a *profecto erit pessimus Dominus Episcopus Paulus*) that S. *Paul* was an ill Lord Bishop) I may truly say that both St. *Paul* and *Timothy* his disciple, doth as truly Lord it heer, in their Episcopall power, as those Bishops which they have abdicated.

1 Tim. 3. 8. 9. 10. Thirdly, *Timothy* must prove and examine the Deacons, whether they be blamelesse, or not; Whether they be so qualifyed as is by him prescribed: and if they be found such, must allow them to use the office of a Deacon, and upon the good and holy use of it, promote them to an higher degree; How should this be done without a fixed Superiority of power? Or what other than this doth an English Bishop?

1 Tim. 3. 15. Fourthly, *Timothy* is encharged with these things in the absence of St. *Paul*, that if he should tarry long, he might know how to behave himself in the house of God, which is the Church of the living God; That is, how to carry himself, not in the Pulpit only, but in Church government; in admitting the Officers of the *Ephesian* Church; This could not be meant of the duties of a meer Presbyter; for what hath such an one to doe with the charges and Offices of his Equals? *par in parem &c.* Besides that house of God, which is the Church (wherin his behaving is so required) is not some one private Congregation; such an one were not fit for that style of the Pillar and ground of Truth, but that famous Diocesan Church of *Ephesus* (yea of *Asia* rather (wherin there was the use of the variety of

of all those offices prescribed) Neither may we think that *Timothy* was before (after so much attendance of the blessed Apostle in his journeys) ignorant of what might concerne him as an ordinary Minister; it was therefore a more publique and generall charge, which was now imposed upon him; he therefore that knew how to behave himself in a particular Congregation, must now know what carriage is fit
10 for him, as a Diocesan.

Fifthly, *Timothy* must put the brethren, that is, the Presbyters, in remembrance of the foretold dangers of the last times, and must oppose the false doctrine there specified, with this charge, *Command and teach.* He must teach then himself, he must command others to teach them. Had he been only a simple Presbyter, he might command and go without; Now hee must command: If our Lords Bishops do so much,
20 what do they more? 1 Tim. 4. 6.

Sixthly, *Timothy* is encharged with censures and prescribed how he must manage them towards old and yong; *Rebuke not an Elder (roughly), &c.* He is also to give charge concerning the choyce, carriage, and maintenance of these widowes, which must be provided for 1 Tim. 5. 1.

by the Church, he hath power to admit some, and to refuse others, and to take order the Church be not charged unduely, which a single Presbyter alone, is not allowed to do, even where their own Presbytery is on foot.

1 Tim. 5. 17. Seventhly, *Timothy* must care and see that the Elders, or Presbyters, who are painfull in their callings, be respectfully used, and liberally maintained; what is this to an ordinary Presbyter, that hath no power of disposing any maintenance? If every Presbyter had, and no body over them to moderate it, at what a passe would the quiet of the Church be? Who would not repute himselfe to be most painfull, if himselfe might be judge? No, it was the Bishops work, that; A thing that the Bishops once might well do, when all the Presbyters were (and so were all at first) as of the Bishops family; all the tiths and means of the Church comming in to him, and he dispencing among the Priests and other Church-officers, to every one his portion; Now indeed as by the distinction of Parishes, and since that, by other events, things are falne; it is that which our Bishops indeed may endeavour and pray for; but sure I am, it is more than they can hope to do, till God himselfe be pleased to amend it.

Eightly

Eighthly, *Timothy* was charged not to receive an accusation against an Elder, or Presbyter, but before two or three witnesses: So then *Timothy*, by his place, might receive accusations against Presbyters; How could he do so if he were but their equall? Our Northerne *paraclesis* can tell us *parium neutrum alteri subordinatur*, and *paria non sunt* [illegible]; that fellowes cannot be subordinate; witnesses must bee called before him, in cases of such accusation: How can this be without a Iurisdiction? And when he findes a Presbyter manifestly faulty, he may, he must rebuke him before all, that others also may fear; That of *Epiphanius* is upon good ground therefore; The Divine speech of the Apostle, teacheth who is a Bishop, and who a Presbyter, in saying to *Timothy*, Rebuke not an Elder, &c. How could a Bishop rebuke a Presbyter, if he had no power over a Presbyter. Thus he. The evidence is so clear, that *Cameron* himselfe cannot but confesse, *Nullus est dubitandi locus &c.* There can be no doubt, saith he, but that *Timothy* was elected (by the Colledge of Elders) to governe the Colledge of the Elders, and that not without some authority, but such as had meet limits; Thus must, thus might *Timothy* do

1 Tim. 5. 19.

Scot. δ πχ. l. 1. c. 4.

Epiphan. hære. 75.

Camer. in 1 Tim. 4.

do even to Presbyters: what could a Bishop of *England* do more? And thus *Cameron*. Though I cannot approve of his election by the College; that conceit is his own, but the authoritie is yielded.

1 Tim. 5. 21. Ninthly, *Timothy* is charged before God and the Lord Iesus Christ, and the elect Angels, to observe all these things, without preferring one Presbyter before an other, and doing nothing by partiality; plainly therefore *Timothy* was in such place and authority as was capable of giving favour, or using rigor to Presbyters; what more can be said of ours?

1 Tim. 5. 22. Tenthly, *Timothy* is charged to lay hands suddenly on no man, he had therfore power of the imposition of hands. On whom should he lay his hands for Ordination, but on Presbyters and Deacons? therefore he above Presbyters; *The lesse*, saith the Apostle to the *Hebrews*, *is blessed of the better*. He laid hands then? Yes, but not alone, say our Opposites; My demand then is, But why then should this charge be particularly directed to *Timothy* and not to more? The Presbytery some construe to have laid hands on the ordained; but the Presbytery so constituted, as we shall hereafter declare; but a meer

Hebr. 7. 7.

Presby-

Presbyter or many Presbyters (as of his or their owne power) never. An Apostle did so to *Timothy* himselfe, and *Timothy*, as being a Bishop, might do it, but who, or where ever any lesse than he? Neither doth the Apostle say, lend not thine hand to be laid on with others; but appropriates it as his own act; whereas then our *Antitilenus* tells us the question is not, whether this charge were given to *Timothy*, but, whether
01 to *Timothy* alone; me thinks he might easily have answered himselfe; Doth St. *Paul* in this act joyne any with him? were there not Elders good store at *Ephesus* before? Could they have ordained without him, what need was there of this charge to be laid on *Timothy*? Be there then what Elders soever, their hands without a *Timothy* will not serve; his without theirs, might: To his own, if, at any time, he joyned theirs; what else do all Bishops of *England*?
02 This concerning *Timothy*: We come next to *Titus* and his charge from St. *Paul*, to set in order the things that were left yet undone in the large Isle of *Crete*, or as is now called, *Candia*, A populous Island, and stored with no lesse than an hundred Cities, whence it had the name of ἑκατόμπολις; and to ordain Elders, or Titus 1.5.

Presbyters in every of those Cities, as he had been appointed by the Apostle; Lo, the whole Diocese of *Crete* is committed to his oversight, Not some one parish in it; And what must he do? Two things are injoined him; To ordain Ministers, and to correct disorders (ἵνα ἐπιδιορθώσῃ) To correct (as *Beza* turnes it not amisse) or, as *Erasmus*, *pergas corrigere*, with an intimation of his former service that way; where, that the extent of the work may be noted, τὰ λείποντα (as 10 also, חסרון in the *Hebrew*) comprehends, both things amisse, and things wanting; So as the businesse of *Titus* was (as of a good Bishop) both to rectifie and reform those things, which were offensive; and by new orders made to supply those matters which were yet defective: As for the Ordination, it was not of some one Presbyter that wanted, to make up the number, but it was universall throughout that whole Island; κατὰ πόλιν, *per civitates*; or as we, into every City; even through the whole hundred; and not one Presbyter in each, but as the occasion might be; many in every one. The Diocese was large, the Clergie numerous.

Eccles. 1. 15.

Some

§. 6.

Some elusions of these Scriptures met with, and answered.

THe elusion of some (not mean Opponents)
10 have devised, that these acts were injoined to *Titus*, as by way of Societie and partnership with the Presbytery; so as that he should join with them in these duties of correction, and Ordination, is so palpable and quite against the hair, that I cannot think the authours of it can beleeve themselves. Had the Apostle so meant, he could as easilie have expressed it, and have directed his charge to more; *Titus* alone is singled out; now if it were in the power of e-
20 very Presbyter to doe those things, without him, what needed this weight to have been laid on his shoulders alone? And if the charge were, that he must urge and procure it to be done; By what authoritie? And if he had authority, either without, or above them, it is that we strive for: And now I beseech you, what

doth any Bishop of *England* challenge more, as Essentiall to his place, than power of Ordination, and power of correction of disorders?

Titus 1.11. Secondly, It is also the charge given to *Titus* (ἐπιστομίζειν) to stop the mouthes of those false teachers, who broach doctrines they ought not, for filthy lucres sake; and to passe sharpe censures upon them; what can do this but Episcopall authority?

Tit.3 10. Thirdly, Again, it is the charge upon *Titus*, to *A man that is an Heretick*, after the first and second admonition, reject. So then it is to *Titus*, it belongs to proceed against erroneous teachers, to judge of heresie; to give formall admonitions to the heretick; to cast him out of the Church, upon his Obstinacy; Can any man suppose it to be for a meer Presbyter to make such a judiciall processe against hereticks, or to eject them out of the Church; would not they have return'd it upon him, with scorne and derision? Or what is spirituall Iurisdiction, if power to do this be not? To summe up all therefore, it is no other than our present Episcopall power, that by the blessed Apostle, is committed to *Timothy* and *Titus*; and that with so cleare Evidence, that for my part, I do

do not more fully beleeve there were such men, than they had such power, and these warrants to execute it.

It is a poor shift of some, That *Timothy* and *Titus* were Evangelists; and therefore persons extraordinary, and not in this behalfe capable of succession; For, what ever they were in their personall qualifications, yet here they stood for Bishops; and received, as Church-
10governors, these charges, which were to be ordinary, and perpetuall to all that should succeed in Ecclesiasticall administration; As for the title; How will it appeare they were Evangelists? For *Titus* there is no colour; For *Timothy*; it is true; St. *Paul* charges him to do the worke of an Evangelist; What of that? That might imply as well that he was not indeed in that particular office, which yet Saint *Paul* would have him supply howsoever, and Scot. ὁ τυχ. l. 1. c. 5.
20no doubt he did so; So he did the worke of the Lord as St. *Paul* did, and yet not an Apostle. He that jeeres this answer, might know, that the implication of the word is as large for both: who knowes not the promiscuous use of these termes? As well may they say he was a Doctor, because he is bidden to teach, and

yet these Offices are challenged for distinct; Or a Deacon, because he is charged with a διακονία, What is it to do the work of an Evangelist, but to preach the *Evangelium pacis*, the Gospel of peace? which he might, he must do, as a Bishop: and what propriety is there of these injoined workes to an Evangelist, as he was an Evangelist? What, can they shew it was his office, to ordain, or to censure? nay rather, how should those works which are constant and ordinarie, and so consequentlie derivable to all successions, to the end of the world, be imposed upon a meer extraordinarie agent: neither is there any opposition at all in these terms: they might be Evangelists whiles they were in their journey, attending on the Apostles, and preaching abroad; they might be, and were Bishops, when they were setled upon the charge of some Territorie or province.

But saith our *Tileno-mastix*, Four yeers after Saint *Paul* had given this charge of Episcopacie to *Timothy*, there was an equalitie of Presbyters at *Ephesus*; they were all convented, and no news of *Timothy*, as their Bishop: poorly; when the Sun shines, what use is there of the Stars?

Stars? when Saint *Paul* was present, his greater light extinguishes the lesse; what need any mention of *Timothy*? Or why may not I take upon me to affirme a more likely, that Saint *Paul*, who had associated *Timothy* with him, in six severall Epistles, would also call him as his Assessor, in this his last Exhortation to his Presbyters? Neither can wee be flouted out of that Construction of the late learned Bishops, Act. 20.
10 *Barlow* and *Buckeride*, of, *In quo vos spiritus sanctus constituit Episcopos*, that these Elders were indeed Bishops, such, as whereof *Timothy* was one; such, as whereof Saint *Peter* acknowledges himself a Compresbyter: for, if it be alleaged, as it is, That this is against our owne Principles, who allow but one Bishop in one City, and these were many; let me put the Objector in minde, that though these Bishops were called together by Saint *Paul*, from
20 *Miletum* to *Ephesus*, yet they were not all said to be Elders of *Ephesus*; but from thence, monition went speediest out to all places to call them: and so we hear saint *Paul* say, Ye all, amongst whom I have gone preaching the Kingdome of God: which plainly argues, they were not confined to the compasse of one City

City or Territory, but Over seers of severall and far-dispersed charges. As Saint *Paul* therfore to his *Timothy*, so Saint *Luke* here uses the terms promiscuously, one being as yet in common use for both, though the offices were sensibly distinguished.

And now, what shall we say to this? Tell me, ye that look upon these Papers with censorious eyes; tell me, is all this, think you, no other than a formall presidence of an assembly, without any power or command? Is this to do but as a Consull in a Senate, to propound Cases, to gather Votes, to declare the judgement of the Presbytery or Synod; or as *Zanchy* resembles it (*ut Rector in Academia*) as a Rector in one of their Academies: or rather, as Saint *Ierome* (whom you challenge for your Patron in this point, hath it) *tanquam imperator in exercitu*, as a Generall in an Army, who hath power both to Marshall all the troops, and to command the Captains and Colonels, and to execute Marshall law upon Officers. If you have a mind to suffer your eies to be willingly blinded with such improbable suggestions, falling from those, whom you think you have otherwise reason to honour; hugg

Hieron. Epist. ad Evagriu.

hugg still your own palpable errour, not without our pity, though without the power of redresse; but if you care for truth, and desire in the presence of God to imbrace it for truthes own sake, without respect of persons, aske your own hearts, whether these charges and services, laid by the elect Vessell upon his *Timothy* and *Titus*, be any other than really Episcopall, and such as manifestly carry in them, both Superiority and Jurisdiction.

§. 7.

The testimony of St. Iohn *in his Revelation pressed.*

NEither can all the shifts in the world elude that pregnant Vision and charge of the blessed Apostle St. *Iohn* (in whose longer lasting time the government of the Church, was fully setled in this threefold imparity, of the Orders and degrees (who having had the speciall supervision of the whole *Asian* Church, was by the Spirit of God commanded to direct his 7 Epistles to the Bishops of those seven famous

mous Churches, by the name of so many Angels: To the Angel of the Church of *Ephesus*; To the Angel of the Church in *Smyrna*, &c. For what can be more plain, than that in every of these Churches (as for instance that of *Ephesus*) there were many Presbyters, yet but one Angel; If that one were not in place above the rest, and higher by the head than they, how comes he to be noted in the throng? Why was not the direction to al the Angels of the Church of *Ephesus*? All were Angels, in respect of their Ministery, one was the Angel in respect of his fixed superiority. There were thousands of Starres in this firmament of the *Asian* Churches, there were but seaven of the first magnitude, who can indure such an invasion? that one is mentioned, many are meant; as if they had said; To one, that is to more; To one Angel, that is to more Angels than one. To what purpose is it to insist upon any propriety of speech, if we may take such liberty of Construction? As if when the Prophet came to *Iehu* with a message, and expressly said, *To thee, O Captain*, he should have turned it off to the rest, and have said, To me, that is, Not to me alone, but to all my fellows with me: But to put his

Divina voce laudatur sub Angeli nomine præpositus Ecclesiæ. Aug. Epi. 162.

Non populum aggredit. sed principem clari utique Episcopum. Marlorat.

Cleri

this matter out of doubt, it is particularly known who some of those Angels were; Holy *Polycarpus* was knowne to be the Angel of the Church of *Smyrna*, whom *Ignatius* the blessed Martyr mentions, as, by his Episcopacy, greater than his Clergie. *Timothy* had been, not long before, Bishop of *Ephesus*, yea of the *Asians*, now *Onesimus* was; whose Metropolis *Ephesus* was; Wherein *Ignatius* acknowledges
10 a very great multitude of Christians, so large, that in the Emperour *Leo's* time, it had 36. Bishopricks under it; And so was *Sardis*, having under it 24. And shall we think, that these great Dioceses, were as some obscure Parishes, wherein were no variety of eminent persons? So as the Angel that is noted here must needs be of a large Iurisdiction and great Authority. Iura Græc. p. 88. 90.

But if any man shall imagine, these things
20 spoken to the Angel, as to him under that title, in the name of all the rest, let him know that this cannot be, for that the charges and challenges there made, are personall, and such as could not be communicated to all; for who can say that all those of the Church of *Ephesus* were patient and laborious, that none of them Revel. 2. 2

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Revel. 2. 2

fainted, that they all lost their first love; that all hated the work of the *Nicholaitans*; who can say that all those of the Church of *Smyrna* were either poore or rich; That none in the Church of *Pergamus* denyed the fath.

Besides, here is a manifest distinction betwixt the Pastor or Bishop, and those of his charge; and they are described by the severalties of their estates. As when he had acknowledged the Revel. 2. 10. Graces of *Polycarpus* the Angel of *Smyrna*, and 10 incouraged that blessed Martyr, by way of premonition to some of his Church, *Behold some of you the devill shall cast into prison*; and ye shall be tryed, and endure Tribulation ten dayes: and then addressing to him, *Be thou faithfull to the death*, &c. And in his fourth Epistle, Revel. 2. 24. distinguishing the Angel or Bishop of *Thyatyra* from the rest of his charge; But unto you saith saith he, and the rest of *Thyatyra*, as many as have not this doctrine, and the depths 20 of Satan, as they speake, I will put none other burden upon them; but that which ye have, hold fast till I come: So that this conceit is no lesse wild than that other, which followes it, of my old acquaintance *Brightman*, who makes not only these Angels, the types of those Churches,

Churches, but those Churches of *Asia*, the Types and Histories of all the Christian Churches, which should be to the end of the world. Thus the Bells say what some Hearers thinke.

So cleer is this truth, that the Opposites have been forced to yield the Priority here intimated; but a Priority of Order onely, not of power; a Priority of Presidencie for the time, 10 not personall: *Beza* yields him, [illegible], as he acknowledges *Justine Martyr* to call him, President of the Presbytery (*imo ne perpetuum. q. istud [illegible], munus esse necessario opportuisse*) but perhaps not perpetuall; wherein I blesse my selfe, to see how prejudice can blinde the eyes of the wise and learned: for what Author in the whole world ever mentioned such a fashion of ambulatory Government in the Church? And do not our Histories testifie, that 20 *Polycarpus* the Angel of *Smyrna*, dyed Bishop there, that *Onesimus* (by *Ignatius* his testimony) so continued Bishop of *Ephesus*, *James* at *Ierusalem*, and of these errors, taxed by the holy Ghost, were but for the time, of a shifting Presidencie, why should any one of the momentany guides of the Churches be charged so

home, with all the abuses of their Iurisdiction? How easie had it been for him to shift the fault, as hee did the chair; for how could it concerne him more then the next men? surely, this conceit is more worthy of pity, than Confutation. No indifferent Reader can looke upon that Scripture, and not confesse it a strained Construction. Here then were certainly both Continuance, and Iurisdiction. Wherein *Parker* braves our learned Doctor *Field*, as relying meerely upon the proofs of humane authority: but that worthy Divine, had he insisted upon the point (which hee but touched in the way) could easily out of the very Text it self, have evicted the Angels power, and Iurisdiction; for how plain is it, that the Angell of *Ephesus* had taken the Examination of the counterfeit Apostles, and found them lyers? which, if a meer Presbyter had undertaken to do, to bee sure, hee had been shaken off with scorn enough. It is imputed to the Angell of the Church of *Pergamus*, that howeuer himself, in his own person, held constant to the Faith, yet that there were those under his charge, who held the doctrine of *Balaam*, the beastly errours of the Nicolaitans; they were

of

of his Clergie that taught these wicked Doctrines; And for this the Bishop is taxed and menaced: how should this be, if he had not had a coercive power to restraine and punish them.

And more plainly, the Angell of the Church of *Thyatyra*, notwithstanding all his good parts, graces, services, is sharply taxed: What is his fault? That thou suffereſt the woman *Itzabel* (who calleth herself a prophetesse) to teach and seduce my servants, &c. Were he but an Ordinary Presbiter, unarmed with power, how could he helpe it? Or why should he be charged with what he could not redresse? Let an ingenuous reader now judge whether these bee not more than probabilities of a Supereminent, and Iurisdictive power, in these speciall Angels of the *Asian* Churches. Shortly then upon these clear passages of Saint *Paul* and Saint *Iohn*, meeting with the grounds laid by our blessed Saviour; I am for my part, so confident of the Divine Institution of the Majority of Bishops above Presbiters, that I dare boldly say, there are weighty points of faith, which have not so strong evidence in holy Scriptures: Let one instance in the Power, which we that are Evangelicall Ministers, have by the vertue of our

Revel. 2. 26.

our sacred Order, given to us alone, for the Consecration and distribution of the holy Eucharist, a point not more highly than justly stood upon, by all Orthodox Divines, yea Christians; What warrant can we challenge for this right, but our Saviours practise? And with all that speech of his to his Disciples, *Do this in remembrance of me*; Now if this, *Hoc facite* shall be taken (as it is by some) as not spoken of the Consecration or benediction but of the receit, what warrant had the Apostles and all their holy successors in the Church of God, ever since to enjoyne and appropriate this sacred worke to none but those that are Presbyters by Ordination? The receiving of Infants to holy Baptisme is a matter of so high consequence, that we justly Brand out Catabaptists with heresie, for denying it; yet, Let me with good assurance say that the evidences, for this truth, come farre short of that, which the Scriptures have afforded us for the superiority of some Church-governors over those, who otherwise indeed, in a sole respect of their ministeriall function, are equall.

Luke 22.20.

He therefore that would upon pretence of want of Scriptures, quarrell at the divine institution

tucion of Bishops (having so evident and unavoydable Testimonies) might with much better colour cavill at those blessed Ordinances of God; which the whole Church hath thought her self bound upon sufficient reason to receive and reverence.

10 §. 8.

The estate and order of Episcopacy deduced from the Apostles to the Primitive Bishops.

Did not the holy Scriptures yield unto these firme grounds, whereon to build our Episcopacy, in vain should we plead the Tradition, and practise of the Church, ever since; for
20 as much as we have to deal with those, who are equally disaffected to the name of a Bishop, and to Tradition; and are so fore-stalled with their own prejudice, that they are carried (where Scripture is silent) to an unjust jealousie against the universall practise of the whole Church of God upon earth. But now, when

Christ and his Apostles give us the text, well may the Apostolicall and universall Church yield us the Commentary; And that let me boldly say, is so clear for us, that if our Opposites dare stand to this triall, the day is ours; their gultinesse therfore would fain decline this barre.

Tertull. de prescrip. c. 24, 25.

Parker taking advantage from a word of *Tertullian*, *Nihil interest quando quid sit, quod ab Apostolis non fuit*; It matters not when any thing is, which was not under the Apostles; that is Adulterine (what ever it be) that is not named by the Apostles, inferres; What then? It matters not when the Episcopall Hierarchy began, whether sooner or later; it is enough that it is Adulterine, for that it is not named by the Apostles. And contrarily, it matters no whit at what time the reformed discipline was impayred, whether in the very first Church, or no; or whether in the time immediarly succeeding: Thus he; And shall we take him at his word? Where then did the Apostles name this mans Consistory? Where his Lay-changable Presbytery? Where his Discipline? It is therefore Adulterine: As also, Where name they the peoples voyce in their Ministers Election, where

Qu'd igitur, Nihil interest. &c. l. 2. c. 8.

Classes

Classes or Synods; Are all these adulterine? For us, we are not concerned in this Censure; Our Episcopacy is both named, and recommended, and prescribed by the Apostles. As for his discipline, seeing it never came within the mention either of an Apostle, or of any Christian, for above fifteen hundred years since our Saviour left the world; what can that be, but grosly adulterine? But to make up all: *Parker* should have done well to have taken notice of the following words of *Tertullian*; *Quod ab Apostolis non damnatur, imo defenditur, hoc erit judicium propriatis*; That which is not condemned by the Apostles, yea defended rather, may well be judged for their own; and then he would have found how strong this plea of *Tertullian* is against himself. For where, ever, can he show Episcopacy condemned by the Apostle; yea how clearly do we show it, not allowed only, but enjoyned: finding therefore Episcopall imparity so countenanced by the written word, we have good reason to call in all antiquity, and the universall Church succeeding the Apostles, as the voice of the Spouse, to second her glorious husband.

Had there been any sensible gapp of time be-

twixt the dayes of the Apostles, and the Ordination of Bishops in the Christian Church, we might have had some reason to suspect this Institution to have been meerly humane; but now, since it shall appeare that this worke of erecting Episcopacy passed both under the eies and hands of those sacred Ambassadors of Christ, who lived to see their Episcopall successors planted in the severall regions of the world, what reason can any man pretend, that this institution should be any other then Apostolicall, had it been otherwise, they lived to have Countermanded it. How plain is that of St. *Ambrose*. *Paul* saw *James* at *Ierusalem* because he was made Bishop of that place by the Apostles: and to the same effect St. *Austin*, *contra Cresson.* 1. 2. St. *Ierome*, the only Author amongst the ancients, who is wont with any colour to be alleadged against the right of Episcopacy, yet himself confesseth that Bishops began in *Alexandria*, from *Mark* the Evangelist, who died sixe yeers before St. *Peter* or St. *Paul*; Thirty five yeers before St. *James* the Apostle; Forty five yeers before *Simon Cleophas* (who succeeded St. *Iames* in the Bishoprick of *Ierusalem*) being the kinsman of our Saviour, as *Eusebius*

Euseb. l. 3. c. 11.

Brother

Brother to *Joseph*, as *Egesippus*. The same author can tellus, that in the very times of the Apostles, *Ignatius* was Bishop of *Antioch*, indeed of *Syria*: *Policarpus* of *Smyrna*; *Timothy* of *Ephesus*; *Titus* of *Crete*, or *Candia*, That *Papias* St. *Iohns* Auditor soon after was made Bishop of *Hierapolis*; *Quadratus* a disciple of the Apostles, Bishop of *Athens* after *Publius* his martyred predecessor.

Sicut Smyrnæorum ecclesia habens Policarpum ab Joanne conlocatum Tert. de præsc.

And can we think these men were made Bishops without the knowledge and consent of the Apostles then living, or with it? without it, we cannot say except we will disparage both the Apostles care, and power; And withall, the holinesse of these their successors who were knowne to be Apostolicall men, disciples of Christ, Companions of the Apostles, and lastly blessed Martyrs; if with it, we have our desire, what shall I need to instance; Our learned *Bilson* hath cleared this point beyond all contradiction. In whom you may please to see out of *Eusebius*, *Egesippus*, *Socrates*, *Ierom*, *Epiphanius*, others, as exact a pedegree of all the holy Bishops of the Primitive Church, succeeding each other in the foure Apostolicall Sees untill the time of the *Nicene* Councell, as our *Godwin* or *Mason* can give us of our Bi-

Perpet. govern. of the Ch. ch. 13.

shops of England; or a *Speed* or *Stow* of our English Kings. There you shall finde from *James* the Lords brother, who, (as *Ierom* himselfe expressly) sate as Bishop in the Church of *Ierusalem*, to *Macarius*, who sate in the *Nicene* Councell, 40. Bishops punctually named. From St. *Peter* who governed the Church of *Antioch*, and was succeeded by *Evodius*, (and he by *Ignatius*) twenty seven. In the See of *Rome*, thirty seven. In the See of *Alexandria*, from *Marke* the Evangelist, twenty three; A10 Catalogue which cannot be questioned without too much injurious incredulity; nor denied without an unreasonable boldnesse: The same course was held in all other Churches, neither may wee thinke these varied from the rest, but rather (as Prime Sees) were patterns to the more obscure. For the other, saith *Eusebius*, it is not possible, by name, to rehearse them all that were Pastors, imployed in the first successions of the Church-government after the Apostles. Neither indeed needeth it; the wariest buyers, by one handful judge of the whole sack: and this truth is so cleer, that the most judicious late Divines have not stuck to acknowledge so much as we have desired.

Euseb. l. 3. c. 37.

The

§. 9

The testimony and assent of Bucer, *and some famous* French *Divines.*

BY the perpetuall observation of the
10 Church, even from the Apostles themselves (saith *Bucer*) we see, it seemed good to the holy Ghost, that among the Presbyters to whom the charge of the Church is specially committed, one should have the singular Charge of the Churches, and in that Charge and Care, governed others; for which cause the name of Bishops was attributed to these chiefe Governours of the Church; Thus he in full accord with us.

20 And *Chamier* when he had first granted, that *statim post Apostolorum excessum*; immediately after the decease of the Apostles began the difference between a Bishop and Presbyter; straight, as correcting himselfe, addes; *Quid? Res ipsa sæpit tempore Apostolorum, vel potius ab ipsis profecta est*; The thing it selfe began in the

Cham. de membris Eccles. mil. t. l. 4. c. 1.

the very time of the Apostles, yea proceeded from them; Thus hee; although withall hee affirmes this difference not to have been Essentiall, but Accidentall; A distinction in this respect unproperly, perhaps applied by him; but otherwise. *Spalatensis* justly, both yelds, and makes, in a right and sure sense; For certainly, in the proper works of their ministeriall function, in preaching and administring the Word and Sacraments, they differ not; or only differ in some accident, but yet in those points which concerne Ordination and the administration of government, then the difference is reall and palpable; and that, (as we shall soon see) not without a fixed Iurisdiction. To the same purpose my reverend and ancient friend *Moulin*, in one of his Epistles to the renowned Bishop of *Winchester*, *Statim post*, *&c.* Soon after the Apostles time, saith he, or rather in their owne time, as the Ecclesiasticall story witnesseth, It was constituted, That in one Citie one Presbyter should have preeminence over his Colleagues who was called a Bishop; *Et hanc regiminis formam omnes ubiq; Ecclesiæ receperunt*, and this form of government all Churches every where receive.

Nulla est Essentialis distinctio inter Episcopos & Presbyteros respectu ministerii: idem enim utrisq; est: Apostoli tamen erant primarii a Christo ministri instituti; quibus & non aliis Ecclesiæ suæ fundationem & regimen commisit. Spalat. de Rep. Eccl. 1. 2. c. 3.

Molin Epi. ad Winton Ep. 3.

I do

I do willingly take the word of these two famous professors of the French Church; The one sayes *Constitutum est*, It was constituted in the time of the Apostles; the other, that it proceeded from the Apostles themselves. If it were constituted in their time, and proceeded from them, and were in this name received of all Churches, then certainly it must be yielded to be of Apostolicall, that is, divine Institution. 19 More, if it needed, might be added, and that out of *Chamier's* owne allegation. Thus much truth is not grudged us by these ingenuous Divines; All the question is, of the nature and extent of this Superiority. The difference there was, but, as that great *Pluralist*, & others with him, contend; though many prerogatives were yielded to the Bishop in his place, especially in the nobler Cities; yet this place, was but *Primatus ordinis*, a Primacy of order onely; *nulla erat hic dominatio, aut jurisdictio, sed sancta charitas*; 20 Here was no rule, no jurisdiction, but all was swayed by an holy Charity. Here's the knot, wher's the wedge? Why, 'tis here. If charity did it then, it doth it still; for I hope Jurisdiction and charity may well stand together; and *Chamier* had no reason to oppose things which agree

Cham. ubi supra.

so well; & as well in a Bishop as in a civill Magistrate: for, as for rule, if we affect any but fatherly, and moderate, and such as must necessarily be required for the Conservation of peace, and good order in the Church of God, we doe not deprecate a Censure: We know how to bear humble minds in eminence of places, how to command without imperiousnesse; and to comply wth out exposing our places to contempt: so as those are but spightfull Frumps, and malicious suggestions, which are cast upon us, of a tyrannicall pride, and Lordly domineering over our brethren; We are their Superiours in place, but we hate to think they should be lowlier in mind. But hereof we shall have fitter occasion in the sequel.

The

§ 10.

The superiority and Jurisdiction of Bishops, proved by the testimony of the first Fathers, and Apostolicall men; and first of Clemens.

10 AS for that Jurisdiction which we claime, and those reverend and obedient respects, which we expect from our Clergy, if they be other than those which were both required and given in the very first times of the Gospell, under the Apostles themselves, and of those whom they immediatly intrusted with the government of the Church, let us be hissed out from among Christians. For proof of this right then, whom should I rather begin with, after the Apostles, than an Apostolicall man, a co-
20 partner, and a deare familiar of the two prime Apostles S^t. *Peter* and S^t. *Paul*, I mean *Clemens*, whom S^t. *Paul* mentions honourably in his Epistle to the *Philippians*, by the title of one of his fellow-labourers, whose names are in the Booke of life; One, who laid S^t. *Peter* in his Philip. 4. 3.

grave, as *Theodoret* tells us; and followed that blessed Apostle both in his See and in his Martyrdome: yea one, whom *Clemens Alexandrinus* enstyles no lesse than an Apostle of so great reputation in the Church, that as *Ierome* tells us, he was by some reputed the pen-man of the holy Epistle to the *Hebrews*; and that learned Father findes the face of his style alike, if not the same: you looke now, that I should produce some blowne ware out of the pack of his Re- 10
cognitions, or Apostolicall Constitutions; but I shall deceive you; And urge a Testimony from that worthy and Apostolike Author, which was never yet soyled, so much as with any pen, either in Citation, or much lesse in Contradiction: of venerable and unquestionable authority, It is of that noble and holy Epistle of his, which he wrote to the *Corinthians* upon the occasion of those quarrels, which were, it seemes, on foot in St. *Paul's* time, and still continued, Emulation and side-takings a- 20
mongst, and against their teachers, which belike proceeded so farre, as to the ejecting of their Bishop, and Presbyters, out of their places; He gravely taxes them with this kinde of Spirituall conspiracy; and advises them to keepe their own

stations.

stations. For which purpose, having laid before them the history of *Aarons* rod budding, and thereby, the miraculous confirmation of his election, he addes, And our Apostles knowing by our Lord Jesus Christ, the contention that would arise (περὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς) about the name of Episcopacy, and they, for this very same cause having received perfect knowledge, appointed the foresaid (degrees) and gave thereupon, a designed order or list of Offices, that, when they should sleepe (in their graves) others, that were well approved men, might succeed in their charge or service. Those therefore which were constituted by them, or of other renowned men (after them) with the consent, and good liking of the whole Church, and have accordingly served unblameably, in the Sheepfold of Christ, with all meeknesse, quietly and without all taynt of corruption; and those, who, of a long time, have carryed a good testimony from all men; these we hold cannot justly, or without much injury be put from their Office, and service; For it were no small shame in us, if we shall refuse, and reject them, who have holily and without reproofe undergone these Offices of Episcopacy; And withall, blessed are those

Clem. Epist. ad Corinthios. Ἀπόστολοι ἡμῖν εὐηγγέλισθησαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἔσται ἐπὶ τοῦ ὀνόματος τῆς ἐπισκοπῆς· διὰ ταύτην οὖν τὴν αἰτίαν προγνόντες τελείως, &c.

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those Presbyters, who having dispatched their journey (by death) have obtained a perfect and fruitfull dissolution; For now, they need not fear least any man shall out them from the place wherein they now are: For, (we see that some ye have removed and displaced from their unblameably-managed office: ye are contentious, my brethren, and are quarrelsome, about those things, which do not concerne salvation: search diligently the Scriptures, &c. Thus *Clement*. 10
Did he write this, trow we, to the Church of *Corinth*, or of *Scotland*? Judge you how well it agrees; but in the mean time, you see these distinctions of degrees; you see the quarrels arising about the very title; You see that the Bishops ordained by the Apostles succeeded in their service, you see they continued, or ought to continue in their places, during their life; you see it a sin to out them, except there be just cause in their misdemeanour.

The testimony is so clear, that I well foresee, 20
you will be not a little pinched with it; and desirous to give your selfe ease; And which way can you doe it? perhaps you will be quarrelling with the authority and antiquity of the Epistle; But this iron is too hot for you to take up; It hath

hath too much warrant in the innate simplicity of it, and too much testimony from the ancient Fathers of the Church, for any adversary to contradict: Though it could come but lately to our hands, yet we know long since that it had the attestation of *Iustin Martyr*, of *Irenæus*, who calls it [illegible], of *Clemens Alexandrinus*, of *Origen*, of *Cyrill*, of *Ierusalem*, of *Photius*, who tearms it [illegible]
10 [illegible], a very worthy Epistle; of *Ierome*, who tearms it *valde utilem*, a very profitable Epistle, and tells us that it was of old publikely read, as authenticall, in Churches; and that in the Character of it, it much resembles that to the *Hebrews*. This noble monument (that you may not doubt how it came so late to our hands) was by *Cyrill* the late worthy Patriarch of *Constantinople*, sent out of his Library of *Alexandria*, whence he removed to our gracious Soveraign of *Great Brittain*, for a precious Pre-
20 sent; as that, which was by the hand of *S. Tecla* her self, transcribed, and placed at the end of the old, and new Testament, fairely by her written in the same Character: A Present worth too much Gold; And if any man do yet misdoubt, his eyes may informe him by the view of it, in

his

so well, his Majesties Library, where it is kept, and (out of a desire of more publique good) was lately set forth by the learned searcher of Antiquities, Mr. *Patrick Yong*, the worthy Keeper of his Majesties Library.

But if any man shall hope to elude this Testimony; by taking advantage of the only mention of Presbyters and Deacons in the foregoing passages, let him know, this was only according to the occasion of the writing of that Epistle; and withall, let him consider who wrote it; Even *Clement*, Bishop of *Rome*, (whether the first (as some of the ancient) or the third, (as others) after Saint *Peter*, (a difference not hard to be reconciled) and therefore how little danger there is of his favouring a parity in that sacred Administration.

20 *The*

§. II.

The pregnant and full testimonies of the holy Saint and Martyr Ignatius *urged.*

AFter him, what better and more convin-
10 cing authority can we appeal unto, than that of holy *Ignatius*, the famous Martyr of Christ, whose memory is justly precious to the whole Church of God to this very present age; that Miracle of Martyrs, who called his fetters, Christ's chains of Spiritball pearls; who (when he was to be throwne to the wilde beasts for the profession of Christ) could boast, that he should set to the world, as the Sunne, that he might rise to God; and when he heard the Ly-
20 ons rooring, *I am*, said he, *Christ's Wheat; Oh let me be ground with the teeth of wilde beasts, that I may be found pure bread for my God; make much of these wilde beasts, that they may become my Sepulcher, that nothing may be left of my body, &c. I had rather dye for Christ, then raigne over the whole world.* This blessed Saint in all those

Ἀ κόκκος τοῦ θεοῦ εἰμι, καὶ θελήσατε τοῖς θηρίοις ἐν τῷ μνήματι, &c.
Hier. Catalog. Script. Eccles.

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Ἀ κάκοις τοῦ βρυχᾶσθαι τὰ θηρία ὅλα ἐν ἐμοὶ γένοιτο· ἐπιτρίβοιμι, &c. Hier. Catalog. Script. Eccles.

confessedly-genuine Epistles, which he wrote, Seaven in number, still so beats upon this point, (as if religion depended upon it) Reverence and Obedience to their Bishops. This man lived in the dayes of the Apostles, conversed with them, and in likely-hood saw Christ in the flesh, being martyred in the Eleventh yeere of *Trajan*, according to *Baronius*, and therefore throughly acquainted with the state of Gods Church in the Apostles time, and his own; and should in this name be more to us then a thousand witnesses; Eevery word of his, is worthy to carry our hearts along with him. Heare then, what he saith in his Epistle, *ad Trallianos*; *Be subject to your Bishop, as to the Lord, for he watcheth for your soules; And streight, Necessary it is, that whatsoever ye doe, ye should doe nothing without your Bishop; But be ye subject also to your Priests, as to the Apostles of Christ.* See what a distance here is, whereas other of the Fathers compare the Bishops to the Apostles, Presbyters to the 70 disciples; this man advanceth his patterne higher, requiring obedience to Bishops, as to Christ, to Presbyters, as to the Apostles: And what proportion is there betwixt the respects we owe to God and to man. And a while after

Ignat. Epist. ad Trall. Τῷ ἐπισκόπῳ ὑποτάσσεσθε ὡς τῷ κυρίῳ· αὐτὸς γὰρ ἀγρυπνεῖ ὑπὲρ τῶν ψυχῶν ὑμῶν· ἀναγκαῖον οὖν ἐστιν ὅπερ ποιοῦντες οὐδὲν τοῦ ἐπισκόπου μὴ πράττειν.

ter yet higher. The Bishop, saith he, bears the resemblance of God the Father of all things; The Priests are as the bench of his Apostles, &c. Ibid: ἐπίσκοπος τοῦ πατρὸς, &c.

And lest any man should construe these words to sound onely of a generality of reverent respects, without yeelding of any power of command; Soone after, he speaks home, for what other, saith he, is a Bishop, then he that is superiour to all principality and power, and as far as a mans power may reach, made an Imitator of the Christ of God; And what is the Presbytery or Priest hood, but an holy company, the the Counsellors and Assessors of the Bishop; and what the Deacons, but the Imitators of the Angelicall powers, which give him pure and unblameable attendance. Pag. 9. Τί γὰρ ἕτερον ἐπίσκοπος, &c.

What say ye now to this, ye Patrons of Paritie in Church-government? How do yee think your opinion consorts with this blessed Saint, the holy partner of the Apostles? Here ye have the three distinct Orders of Bishops, Priests, or Presbyters, and Deacons: Here you have a cleare, and constant Superiority of Bishops, above Priests, with no lesse difference then betweene a Prince and his Councell-bord; above

Deacons, no lesse then betweene a Prince and his attendants; And this, delivered according to the received judgement and practise of the Primitive Church; The testimony is too pregnant to be eluded; And yet wel-fare a friend in a corner: *Nico: Vedelius*, because he sees the witnesse so cleare, that he cannot be shifted off, charge him with corruption, and subordination, pretending that sure these words are foysted in, he knows not how, into the Text; we are yet beholding to him for asserting the truth, and legitimation of these seven Epistles of our Martyr, which *Coke*, and *Parker*, and *Antitilonus*; being netled with their unavoydable evidences, durst cry downe for bastardy, whom I leave to be throughly Schooled by *Chamier*, *Rivitus*, *Videlius*; By whom out of all antiquity, they are sufficiently vindicated to the shame of the injurious accusers. It is out of my way to follow this Chase; but herein *Videlius* playes his part; that those passages which he finds in these confessedly Authentique Epistles, most convictive for our purpose, He would faine challenge to be corrupted. And why so? Surely, saith he, these words of Principality and power ascribed to Bishops, doe not savour of

Crit Sacr. *Videl.* Apol. & exercit.

that

that golden age of the Apostles, wherein *Ignatius* lived, when Episcopacy was not *Imperium & potestas*, a rule and power, but a service rather; And why not both? As if excellency of dignity, could not consist with humility of Officiousnesse; What else doth our Saviour imply in his charge, he that is greatest amongst you, let him be your servant: their glory, like
10 as their Saviours Kingdome, was not of this world: Spirituall greatnesse may well agree with outward lowlinesse. St. *Paul* matcheth *δυναμις*, and *δυναμις*. weakenesse and power; and even whiles he was Tent-making could speak of his (*ἀξιωσις*) and *δυναμις*. And why should this phrase be here seized upon suspition, rather then in other passages of holy *Ignatius*, where it is plainely attributed to Bishops? as in that to
20 the men of *Smyrna*, as we shall see in the sequel? And why might not hee digest this Phrase, which he so commonly met with in antiquity? Amongst the rest, it is remarkable, that the very same sentence that hee cites for his defence out of *Chrysostome*, cuts his throat: then their *præfecture* (speaking of the Apostle's Bishop) was not an honour, but a provident care for those whom they ruled over. Lo here was a

1 Cor. 2. 3, 4.
1 Thess. 1. 5.

Τὸ ἀξιωμα, οὐκ ἐν τιμῇ, ἀλλ' ἀφορμὴ πολλῶν κακῶν. Chrysost. in Act. 1.

Cirac. in Ap. ad Nocerium Christianum Nic. Vedell.

præfecture first, and then here are ἀρχόμενοι, which implyes ἀρχὴν, a rule not alluding to the abuses of his owne time (as *Vedelius*, poorely) but to the Apostles, in whom honour did well agree with care; Was there ever man that denyed Apostle-ship to be an honour? much lesse, holy *Chrysostome*: The Fathers meaning plainly is, that the Apostles did not stand so much upon their own honour, as the care of their charge, as what good Bishop doth otherwise? In the meane time, here is an (ἀρχὴ) a rule, implyed in that Testimony, which is brought to impugne it; for *Ignatius*, his passage, is as undoubted as his Epistle, and the Bishops power is not κρατεῖν, onely which *Vedelius* could yeeld, but ἄρχειν. And what need *Vedelius* to stand upon this terme, when *Chamier* himselfe so fully yeelds it. *Revera Episcopatus est* ἀρχὴ, and *singuli Episcopi in suis Ecclesiis sunt principes*. The Martyr for a close shuts up with a Fare-well in the Lord Jesus, and be subject to your Bishop, &c. In the second Epistle to the *Magnesians* (for I love to follow the trace of that blessed Saint) I exhort you, saith he, that your care and study be to do all things in a godly Concord; your Bishop being president in the place of God, your Priests in

Cham. de Oecumen. Pontif. L. 13. c. 19. ex Nazianzen. ἀναγκαιοτατον.

Ignat. ad Magnes. μεριμνᾶτε οὖν ἵνα πάντα θεοῦ ἀξίως πράσσητε, &c. pag. 54.

in the place of the Senate of the Apostles, &c. And not long after; As the Lord, saith he, did nothing without his Father, who said I can do nothing of my selfe; so neither may any of you do ought without your Bishop. Whether it be Priest, or Deacon, or Laick; Neither let any thing seeme meet for you to doe without his judgement, for whatsoever is so done, is wicked, and an act of meere enmity to God.

ὑμῖν δίκαιον μὴ χωρὶς τοῦ Διακόνου τοῦ Θεοῦ χ. τ. λ.

What will our refractaries say to this, who affect to make head against their Bishops, yea not onely suffer him to do nothing without them, but suffer him to do nothing at all, yea suffer him not to be: Oh God! if thy blessed Martyr *Ignatius* now lived, and saw these insolencies, how would he thinke himselfe salne amongst more fierce beasts, than those which were prepared for him!

In his third Epistle to the *Phyladelphians*; So many, saith he, as are Christs, are for the Bishop, and those that decline from him, and take part with the accurst, they shall be cut off together. And not long after in the same Epistle, In Christ saith he, there is neither bond nor free; Let the Princes, or chiefe governours obey *Caesar*: Let the souldiers obey their chiefe governours;

Ignat. ad Philadelph. p. 91. ὅσοι γὰρ Χριστοῦ &c.

nours; Let the Deacons and the rest of the Clergie, with all the people, souldiers, governours, and *Cæsar* himselfe obey their Bishop: Let the Bishop obey Christ, as Christ obeyed his Father, and thus shall Vnity be conserved in all things. Thus he. Now comes in *Nic: Videlius*, and seconding *Scultetus*, cries out of manifest *interpolation*; I wish I had leisure in this place, to follow him home, he is out of my way, yet I must step aside to him a little; And what, and where, then is this so open fraud, in foysting in this clause of *Ignatius*? *Cæsar* was then no Christian. Invaine should he true *Ignatius* have charged *Cæsar* to obey the Bishop, weakly objected, for as *Mestrezat* answers him well. The Martyr tels us what should be done, not what was. It is true that the greatest Monarchs of the world, even those, whose vassals we confesse our selves in temporall respects, yet in Spirituall regards ought to submit their soules to our government, or rather to Gods in us. But *Ignatius* admonisheth Christians, not heathen of their duty. Weake still: His amonition is universall, though directed to *Philadelphians*, and those men which were now *Ethnicks*, might prove Christians. The rules

rules must not vary with the persons; But, it would have been scandalous, especially in those times, to exhort an Heathen Emperour, to submit himself to a Christian, still alike; what scandall more in this, than in the rest of the doctrine of the Gospell, which in the mouthes of all faithfull Preachers, requires Princes to yield their necks to the yoke of Christ? Why more then, Go tell that Foxe? 10 And the *Non licet*, of the Baptist to *Herod*? why more than the bold speeches of the Martyred Saints to their heathen persecutors? Why more than of that Christian Bishop to *Julian*; of *Chrysostomus* to *Eudoxia* why more than the high language of *Valentinian* and *Trajan* to *Valens*, and hundreds other of this kinde? But (which is grossest of all) he makes the end of all, the Conservation of unity in the Church; 20 And what, saith he, are heathens within the Church? Or is there any Union betwixt Christ and Infidels? As if *Ignatius* had written only for a day; as if these men must needs live and die Heathens; The Cavills must be more probable that must cast a Martyr, or rob us of his holy instruction.

Socrat. lib. 6. cap. 16. Theod. lib. 4. cap. 31. & 33.

Yet again therefore hear what our St. *Ignatius*

Pag. 102. Edit. *Vedel.* Σχληρὸν τὸ ἀθετεῖν, &c.

χρείττων δὲ ὁ ἀρχιερεύς.

tius ſayes in the ſame Epiſtle; It is hard ſaith he, to reject the preaching of the Apoſtles; The Prieſts are good, and ſo are the Deacons, or Miniſters of the word; but the chief Prieſt, is better, who is truſted with the Holy of Holies, who only is intruſted with the ſecrets of God; Here *Vedelius* ſtartles, and not he only, but *Chamier* too, contends, the Chief Prieſt, not to be meant of the Biſhop, but of Chriſt; but the place eaſily quits it ſelf: *Ignatius*, plainly compares theſe holy Offices with themſelves, not with Chriſt; How abſurd had it been to make a compariſon betwixt the goodneſſe of Prieſts and Deacons, and the goodneſſe of Chriſt, as if there had been any poſſibility of proportion, as if any doubt could have riſen this way. This meliority therefore, or betterneſſe above the Prieſts and Deacons, is aſcribed to the Biſhop, by the name of the high Prieſt, in alluſion to the Jewiſh Priviledges of the great Pontife, who only might enter the holy of holyes.

Our Martyr goes on: In his Epiſtle to thoſe of *Smyrna* he is, if it be poſſible, more punctuall; Follow your Biſhop, ſaith he, as Chriſt did his Father; and the Colledge of Prieſts, as his Apoſtles; reverence your Deacons as miniſtring

Ignat ad Smyrn. Σμυρναῖοι τῷ ἐπισκόπῳ &c. Pag 1611

accor-

according to the command of God. Let no man, without the Bishop, do any of those things which appertains to the Church; Let that Eucharist be held right and unquestionable, which is done by the Bishop, or by such an one, as he shall allow. Where the Bishop shall appear, there let the multitude assemble, as where Christ is, there all the heavenly hoast stands by him &c. It is not lawfull without the Bishop to baptize, nor to offer &c. And
10 soon after; τιμᾶτε θεόν, &c. Honour God as the Author and Lord of all things, and your Bishop, as the chief Priest, bearing the image of God; of God, I say, as chief, and of Christ, as Priest &c. Neither is there any thing greater in the Church than the Bishop, who is consecrated to God. for the salvation of the world; neither is there any among the Princes, like to the King, who procures peace and equity to his subjects &c. And anone; Let all your things
20 be done in decent order in Christ. Let your Laicks be subject to the Deacons, the Deacons to the Priests or Presbyters, the Presbyters to the Bishop, the Bishop to Christ, as he to his Father. Could he speak plainer? Lo, saith *Vedelius*, and our *Scotus* ὁ πᾶς, this savours not of the

Pag. 48. Πλάντων, &c.

age of *Ignatius*, in whose time no such distinction, as of the Clergie and Laity was on foot: Weakly suggested! Had they but read our *Clement*, in his fore-recited Epistle to the *Corinthians*, they had soon eaten this word. τοῖς ἱερεῦσι, saith he, to the Priests, their proper place is assigned. The Laickes have their services ἰδίαις λειτουργίαις τοῖς λαϊκοῖς ἀνάκειται δόγμασι. A Lay-man is bound to lay Ordinances: But I may not so far hinder my way, as to make excursions to meet with Cavills: if any man be disposed to accept, I am ready to give him full satisfaction in a meet season. In his Epistle to *Polycarpus*, he requires, that no man should so much as marry without the Bishops consent; and soon after, *Let all things*, saith he, *be done to the honour of God*: give regard to your Bishop as God to you. My soul for theirs who obey their Bishop, Presbyters and Deacons.

Clem. ad Corinth.

πρέπει δὲ τοῖς γαμοῦσι.

Pag. 208. ποιεῖτε, &c.

ἀνθ' ψυχῶν ὑμῶν &c.

In his Epistle to the *Ephesians*, magnifying their Bishop *Onesimus*, he charges them to give all respects to him, and addes, Ye ought to look upon your Bishop, as upon God himself, since he waits upon the Lord, and serves him. And towards the end, Following the holy Ghost for your guide, obeying your Bishop, and

and the company of Presbyters, with an intire heart, &c.

What shall we think of all this? was not *St. Ignatius* tee'd to speak on the Bishops side; Or how would these words have sounded in the late Assemblies of *Glasco* and *Edinborough*? Are we more holy than he? Is the truth the same it was, or is the alteration on our part? All these have been large and full Testimonies of the ac-
10 knowledged superiority of Bishops, and of the high respects that are, and were ever due to these prime governours of the Church: But if any man think these came not yet home to the point, let him cast his eye back upon the first Epistle *ad Trallianos*, and mark well what he saith: where having reckoned up the three (so oft mentioned Orders) of Bishops, Presbyters and Deacons, he addes; *Without these,*
20 *there is no elect Church, without these, no holy Congregation, no assembly of Saints*; And I persuade my self that you also are of the same minde; Lo here, words which no *Vedelius* can carp at as interpolated, imposing such a necessity of the being of these three severall Orders in Gods Church, that it cannot be right without them. I see and pity his shuffling, but would be glad

Pag. 5. χωρὶς τούτων, &c.

Append. Notarum Cric.

Epist. ad P: Molin.

to see a satisfactory answer from any hands:

In the mean time, I wish, with learned Bishop *Andrews*, those Churches where they are missing, that happinesse, which now to our grief, and I hope theirs, they are forced to want. I have dwelt long with blessed *Ignatius*, where could I be better? That one Author is in stead of many; why should I not boldly say, if besides the divine Scriptures, there were no other testimony but this one Saints, it were abundantly enough to carry this Cause; and I must wonder at any man, who confessing *Ignatius* to have been so holy a Bishop, so faithfull a Martyr, so true a Saint, can stick at a Truth so often, so confidently, so zealously, recommended by him to the world; For me let my soul go with his, let his faith be mine, and let me rather trust one *Ignatius*, than ten thousand *Cartwrights*, *Parkers*, *Ameses*, or any other their ignorant and Male-contented followers. Tell me now, my dear brethren, tell me in good earnest, Do you not think this *Ignatius* a likely man to build up the kingdome of Antichrist? were not these shoulders fit for the supportation of that man of sin? Away with these absurd and wicked fancies: and if this charge of his

were

were holy and Apostolicall, wherein he requires us to honour our Bishops, as the Lord himself, whom they serve and represent; what doom do you suppose would he have passed upon those, who (as such) abhorre them, and eject them as Devills. I cannot without horrour think of either the act or the issue

10

§. 12.

The testimony of the Ancient Canons, called the Apostles.

YEt perhaps if *Ignatius* went alone, he might herein incurre some suspicion; now all antiquity is with him, never any ancient Author said otherwise: We will begin with those Canons which are instyled (τῶν ἁγίων καὶ πανευφήμων ἀποστόλων)
20 of the holy and most venerable Apostles; Surely if not theirs, yet of some Apostolicall men, near to their times, worthy even for their age and authority to be reverenced of all Christians, as the most credible witnesses of the state of those Primitive times. In them (besides the note of professed distance) betwixt the Bishops

ſhops and Presbyters proclaimed in every Chapter) there are thoſe which do imply a power and Iuriſdiction, as *Can:* 15. If any Presbyter or Deacon, or any of the number of Clerks, leaving his diviſion (or Pariſh) ſhall go to another, and without the leave or allowance of his own Biſhop abide in another Pariſh (or charge) we forbid him further to Miniſter, eſpecially if when his own Biſhop calls him back, he refuſes to return, continuing ſtill perverſe. And again in the next; If any Biſhop with whom ſuch a Clerk ſhall ſtay, ſhall there keep him againſt this decreed Ceſſation, Let him, as a maſter of diſorder, be barred from Communion. And *Can:* 32. If any Presbyter contemning his own Biſhop, ſhall hold Conventicles apart, and ſhall erect an other Altar, when he hath no juſt exception againſt his Biſhop, in matter of Religion or Juſtice, Let him be depoſed (ὡς τυραννικὸς) as a man that affects to rule, for he is a *Tyran.* And *Can:* 33. If any Presbyter or Deacon ſhall, by his own Biſhop be put from his place, it is not lawfull that he be received by any other, but only of him that formerly diſcharged him, except perhaps, the Biſhop that put him out be deceaſed. And becauſe it was ſo early perceived, that even amongſt

Can. 15. εἰ τὶς πρεσβύτερος.

περὶ γνώμης.

amongst the Bishops themselves, an equality might breed confusion; It is enacted in the 35 *Canon*, That the Bishops of all nations should know him that was (ὁ πρῶτος) the prime amongst them, and esteem him as their head, and do nothing without him. Shortly *Can:* 39. it is ordained, That the Bishop should take the charge and care of all the affairs belonging to the Church, and dispence them as in the presence and view of God Almighty; and in the
10 40 *Canon*, Let the Presbyters and Deacons do nothing besides the liking, and allowance of their Bishop: for the people of God are committed to him, and an account must be required of him for their souls.

Hear this now, ye that pretend there is so much difference betwixt the state of our Bishops, and the Primitive; What do we challenge more than the Apostolike Canons injoyn, what do they prescribe lesse than we
20 challenge? There is a power over the Clergie; a power of disposing them to generall stations, a power of deposing, or sequestring them (upon just demerits) from those charges; a power not to over-see only, but to regulate their Clergie; a power to manage all Ecclesiasticall af-

fairs; and if this be no rule no Jurisdiction, we claim none.

Certainly, no wit of man can devise any Evasion here, but by exception at the credit of the Evidence; Loud clamours are raised of their Counterfaysance; Rather than fail, Pope *Gelasius* himself is brought in to disprove these Canons, as Apocryphall; And they that do most eagarly cry the Pope down, for the Antichrist, are readiest to plead his authority against their brethren: Not considering the Pope herein (*Vafer Afer*) as *Fregevill* justly calls him, drave his own Plough; for nothing could more cut him in the affectation of his Supremacy, than those *Canons*, which therefore it is no marvell if he disparage. The truth is, whereas there are 85 of those Canons, in more than one Edition, 50 of them are most ancient and legitimate, the other 35 later and Superious. With this distinction *Binius* answers the censure of his Pope; The 50 first, saith he, are received as authentricall, by the ancient Popes, Councels, Fathers, as containing Orthodox doctrine; The other later are condemned by *Gelasius*. Indeed such age and worth plead for the first ranke, that as *Isidorus* truly; The holy Fathers confirmed their acts

spurious

Isidor. præfat. ad Collect. Canonn.

acts by Synodall authority, and placed them amongst Canonicall Constitutions. If any man desire full information concerning the antiquity, and authentiquenesse of these Canons, I remit him to *Fregivillæus*, where he shall finde how many of these Canons were transferred into, and approved, and cited by the Councels of *Nice*, *Gangra* and *Antioch*, not without the very Appellation of Apostolicall; The like afterwards done by the Councels of *Constantinople*, *Epheſus*, *Chalcedon*, *Orleans*, *Cabilon*; There he shall finde them cited (for such) with approbation of *Eusebius*, *Socrates*, *Theodoret*, *Sozymen*; There he shall finde that *Aurelius*, Bishop of *Carthage* made use of these Canons as the Test whereby to examine the Roman Popes decrees; that by these the *African* Fathers repelled the Popes Tyrannicall Usurpation; but what shall I need to urge these Attestations, when *Calvin* himself, and *Chamier*, and every ingenuous Writer, confesse them to be of very great, and (therefore very reverend) Antiquity.

Fregivil. palma Christiana.

Calvin. Valde antiqui mores Eccles. Instit. l. 4. c. 4.

§. 13

The state and History of the next age.

AS touching the state of this truth in the age next succeeding, how easie were it to accumulate histories to make it good? as that of *Methodius*, in *Marianus Scotus*, who tells us, That the Apostle *Peter* directed *Eucharius* one of the 70, with *Valerius* and *Maternus*, to preach the Gospel in *Germany* and *France*; And that *Eucharius* planting a Church in *Treners*, held the Bishoprick of that City 23 yeers, and then left the Episcopacy of that Church to *Valerius*, who after 15 yeers sitting there, left it to *Maternus*, he to *Auspicius*, &c.

Citat. a B. Bilson. perpet. regim. Eccl. cap. 13.

Traverica Eccles. culmina, &c.

And that of *Egesippus*, in *Eusebius*, who travelling to *Rome* under *Amicetus*, conferred with *Primus* Bishop of *Corinth*, and divers other Bishops as he went, and found them in every succession, and in every City constantly observing the truth &c. And the Church of *Corinth* held on in the right way unto the time of

Egesip. apud *Euseb.* 4. c. 22.

of *Primus* Bishop there. With these whom can I more fitly match than holy *Irenæus*, the famous Bishop of *Lyons*, neer bordering upon this age, whose testimony may be a clear Commentary upon the former passages, *Habemus enumerare eos, qui ab Apostolis &c.* we can, saith he, reckon up those, who by the Apostles were made Bishops in the Churches, and their successors, even unto our times &c. The blessed
10 Apostles, *viz.* *Peter* and *Paul*, founding and furnishing the Church (of *Rome*) delivered the Episcopacy of the Government of that Church to *Linus*; Of this *Linus*, *Paul* makes mention in those Epistles he wrote to *Timothy*; *Anacletus* succeeded him: In the third place *Clemens*, after him took that Bishoprick, who both saw the Apostles themselves, and had Conference with them &c. After this *Clement*, succeeded *Evaristus*; after *Evaristus*, *Alexander*, and after
20 him, *Sixtus* was made the sixth Bishop from the Apostles; and after him *Telesphorus*, who most gloriously suffered Martyrdome; after him *Higinus*, then *Pius*, and after him *Amicetus*; and after that *Soter* had succeeded *Amicetus*, now in the twelfth place from the Apostles, *Eleutherius* possesseth the Bishoprick; And soon after

Iren. l. 3. advers. hæres. c. 3.

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Iren. l. 3. advers. hæres. c. 3.

after he addeth (a passage which I cannot pretermit) And *Polycarpus*, saith he, was not only taught by the Apostles, and conversed with many of them who saw our Lord Christ, but also was by the Apostles made Bishop in *Asia*, in that Church which is at *Smyrna*, whom we our selves saw in our yonger age, for he lasted long, and being very old, he most nobly and gloriously suffering Martyrdome, passed out of this life! Lo here was but one ages difference. 10 *Polycarpus* saw, and conversed with the Apostles, *Irenæus* saw *Polycarpus*; by their hands was he ordained Bishop, constantly lived and dyed a Martyr in that holy function. *Tertullian* was not much below *Irenæus* in age, not at all below him in the clearnesse of his suffrage, *Edant origines &c.* Let them, saith he, set forth the Originals of their Churches, Let them reckon upon the Order of their Bishops, so running 20 down by their successions from the beginning, as that their first Bishop had one of the Apostles, or Apostolicall men for his author and predecessor. Thus do the Apostolicall Churches bring in their accounts, as the Church of *Smyrna* having *Polycarpus* placed there by St. *John*; the Church of *Rome* showeth *Clement* ordained

Edant origines Ecclesiarum suarum, evolant ordinem Episcoporum suorum ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis aut Apostolicis viris habuerit authorem & antecessorem, &c. *Tertull.* de præscription. adverf. hær.

ordained by St. *Peter*, and so the rest of the Churches shew, what sprouts they have of the Apostolike seed. Even those which were first placed in their Episcopacie by the Apostles. What can be spoken more fully for the Apostolike institution of Episcopacy? This is more than enough to shew the state of the first ages of the Church, under and after the Apostles; And therein the superiority and Jurisdiction of
10 Bishops, received from their sacred hands. Now, if we think good to descend with the times, which way soever we shall cast our eyes upon Ecclesiasticall histories, upon Fathers, upon Councels, I speak it knowingly, we shall meet with no other relation. Should I undertake to gather in some proofs which are every where scattered in their undeniable records, one Tome would not be enough; and
20 you might well aske the meaning of such waste I shall content my self to glean out some few Eares out of a large and plentifull field.

The

§. 14.

The confessed Superiority of Bishops, from severall arguments out of Antiquity.

AND here in the first place it is well worthy to weigh much with us, that all antiquity makes Bishops the successors of the Apostles. The testimonies of *Irenæus*, *Tertullian*, *Cyprian*, *Basil*, *Theodoret*, *Hierome*, *Ambrose*, *Augustine*, *Sidonius*, and others, are so familiarly quoted by all Writers, that I shall not need to urge them. In the next, those titles of superiority and Jurisdiction, which are giuen by all antiquity to Bishops above Presbyters, may well settle our assurance in it. They are ἄρχοντες, rulers in *Ignatius*; *Principes sacerdotum in Ambrose*; the same with ἱεραρχοι in *Dionysius*; An order generative of other Fathers, as *Epiphanius*. They have an (ἐξουσίαν) given them by the Councell of *Carthage*, *Excelsiorem gradum* by *Jerome*, φροβία τιμῆς, by the Councell of *Constantinople*; eminence of oversight by the Councell of *Sardica*: Incomparably eminent Apostleship

Vide Bils. loco citato.

Ambros in Ephes 4 idem Optatus l. 1. contra Parmé. *Hieron.* in Ep. 60. 17. *Hierarch* Eccles. c. 5. πατέρων χειροτονία τάξις. *Epiphan.* in hæres. 75. Conc. *Carthag.* c. 68. Conc. *Sardic.* c. 10. *Sidon. Apoll.* l 9 Ep. 4.

ship by *Sidonius Apollinaris*; Excellent dignity and authority by the Councell of *Constantinople* in *Trullo*. τῶν τῆς ἐκκλησίας πρεσβυτέρων ἐξουσίαν, *Concil. Antioch. c.* 25. It were easie to be tedious in this kinde: If now the Bishops of this Island challenge no more than is given to those Church-governours of the Primitive times, certainly either they must be condemned, or not justified.

10 In the third place it will easily be made to appear, that in all the passages of Fathers and Councels, the Presbyters are called, the Bishops Presbyters. Indeed how should it be otherwise? For (as our learned Bishop of *Winchester*) of old, the Presbyters were (as it were) of the family of the Bishop, and lived upon those distributions, which were laid down as at the feet of the Apostles first; so, now at theirs, untill the division of severall Parishes infoeffed

20 them in a setled maintenance from their peculiar charges. Thus, as Doctor *Downham* instances, *Arrius* is said to have been *Alexander's* Presbyter; *Petrus* and *Irænæus*, *Timotheus* and *Macarius* to have been *Athanasius* his Presbyters; by the same token that *Timotheus* (a grave and reverend personage) as the history reports (wittily and justly took off a foul aspersion

Winton. Epist. ad Molin.

from his innocent and honoured Diocesan) The Deputies of *Silvester* in the Councell of *Nice*, were his Presbyters: Thus *Crispio* is named *Epiphanius* his Arch-deacon; *Heraclides* to have been *Chrysostome's* Deacon; It were easie to fill up pages out of *Eusebius* alone with such instances.

§. 15.

Power of Ordination only in Bishops.

But in the fourth place the severall acts that were appropriated to the Bishops alone, by the universall consent of all times, do more than sufficiently evince their acknowledged superiority; wherein even those Testimonies, which are wont to be alleadged against us, do directly plead for us. *Hierome* himself can say, *Excepta ordinatione*; and *Chrysostome* (who is cited for [illegible]) can yet adde [illegible] Only in laying on of hands Bishops go beyond them.

Homil. 11 in 1. Tim. 3

Neither is this any sleight difference, or despicable

Χειροτονία non ut. Χειροθεσία.

spicable privilege; but such as implyes a manifest Superiority (as *Ambrose* justly inferreth) and a clear distinction of Order: Hands were imposed in the Church of old, for more than one purpose. In absolution for the penitent's reconciliation to God and the Church: In Confirmation for the increase of Grace upon the baptized: In Ordination for the blessing and hallowing of the Ordained. The first of these, as incident and annexed to the holy Order of
10 Priest-hood may be common to a Presbyter within his own compasse; but the other two have been ever held so intrinsecall to Episcopacy, that I would fain see where it can be showed that any extremity of necessity was by the Catholike Church of Christ ever yet acknowledged for a warrant sufficient to diffuse them into other hands. It was to *Timothy* and *Titus* (by the consent of all Antiquity) Bishops of their severall Dioceses, and not to any Ordina-
20 ry Presbyter, that St. *Paul* gives that charge of imposition of hands: That Presbyter had been a monster among Christians, that would have dared to usurpe it; and the Church of those first ages observed it so Curiously, that besides those strict Lawes, which they made for the

Conc. Carthag. 4. c. 3. Benedicente eum Episcopo, & manum super caput ejus imponente.

prevention of any such insolence, restraining even one kinde of *Chorepiscopi* Rurall Bishops from this power (for there was another sort, which were in the nature and quality of suffraganes furnished with Episcopall right) they have left unto us memorable records of their severe proceedings against such presumptions; I may not forget two or three remarkable histories to this purpose.

φαινόμενος τὴν ἐπισκοπὴν. *Collutbus*, a Presbyter of *Alexandria* took upon him ordain Presbyters; for this he was convented in the generall Councell, before *Hosius* and other Bishops, and with deserved checks remanded to keep within his own *Tether*, and a Nullity pronounced of those his misordained: *Ischiras* who pretended to be one of those, his mis-made Presbyters, was (in his Administration of the blessed Sacrament, (whiles he had the holy Cup in his hand) violently opposed (and that upon the instigation of *Athanasius*) by *Macarius*. He complains there of a sacrilegious assault; about an hundred Bishops are assembled in *Ægypt*; *Ischiras* himself is convented, his Ordination examined, and he found to be no Presbyter, because only ordained by a Presbyter; he is sent away without

out remedy, with a devestitute from his pretended Orders, and together with all his fellows, turned down to the Laick form. The equity of the fact is so clear (saith this Apologist for *Athanasius*) that no man ever thought it could be doubted of: An history (as our learned Bishop well observes) so much the more considerable, for that it carries in it the universall consent of the whole Primitive Church, whose abridgement that holy Councell was, which was after repeated, and seconded by the Synode of *Alexandria*. Much of the same kinde is that commonly noted story of the Councell of *Civill*: A Bishop who had sore eyes, being to ordain Priests and Deacons, laid his hands on them; but caused his Chaplain, a Presbyter that stood by, to supply his eyes, by reading the words of their Ordination and Benediction; The Councell questioned the fact, censured it of bold presumption, and usurpation; and would have censur'd the man, if his death had not prevented them, and concluded, *Tales merito &c.* Those men are worthy to be discarded, because they were wrongfully made: What need I presse the history of *Museus*, and *Eutichianus*, whose Ordinations were also in this manner

Quo pacto igitur Presbyter *Ischiras* aut quo tandem authore constitutus *Athanas.* apolog 2. Perpet gov. ecclesiæ. c 13.

Concil. Hispalen. 2 c. 5.

rescinded, and nullified by the Councell of *Sardica*; Or that of the great Councell of *Constantinople* concerning *Maximus*, or, out of *Sozomen*, the proceedings against *Elpidius*, *Eustathius*, *Basilius*, *Eleusius*, for their misordination of Presbyters; this peculiar act was a thing so universally both granted to, and practised by Bishops, that in vain shall we search through all antiquity, for an instance of any regular performance to the contrary. Neither can the opposites hope to finde shelter under that noted text of St. *Pauls* to *Timothy*, Neglect not the gift that is in the *&c.* by the imposition of hands of the Presbytery: when *Calvin* himself interprets the place, not of the men, but of the office; following herein *Jerome* and *Anselme*, *Haimo*, *Lyra*, and others; referring it to the gift, not to the hands: whose reason also is more strong than his authority: For if *Timothy* were ordained by a Presbytery, then by more than one: but St. *Paul* in another place saith, that his hands (and no other) were imposed on *Timothy*: And if more hands were required to this service, it had been as easie for the Apostles to have encharged it upon the Presbytery, as upon *Timothy*. Little did *Calvin* think of the double Presbytery

1 Tim. 4 14.
Calvin Instit. lib. 4. cap 3.

bytery of *Tidemanstrix*, when he gave this interpretation of St. *Pauls* [illegible]: But if either the Apostles then, or the Bishops since, have had other hands laid upon the ordained, together with theirs, as the rule and practise of the Church of *England* is, yet fain would I see where ever it can be read, that Presbyters, without a Bishop, in a regular course imposed hands for Ordination. Paracl. c. 5

10

§. 16.

Power of Jurisdiction appropriated to the Bishops from the first.

THus for Ordination the case is plain; I speak it confidently, it is more plaine (if
20 more may be) for power of Jurisdiction; It is for a *Timothy* or *Titus* (Bishops) to receive accusations against Presbyters, or to reject them; not for one Presbyter against another; It is the charge laid upon Presbyters by more than one ancient Councell, or single Father, to do nothing at all without the consent (ἄνευ γνώμης τοῦ ἐπισκόπου)

of

of the Bishop. We have heard it from holy *Ignatius*, and from the Apostolike Canons; we may hear it (when we please) from the holy Martyr *St. Cyprian*, from the 2 Councell of *Carthage*, from the Councell of *Gangra*; from the Councel of *Antioch*: yea let me say, Those ancient restrictions were such, as if they should be now urged upon our inferiour Clergie, they would be cried down for intollerably Tyrannicall; It was in the Bishops power to raise the Clergie from one degree to another, neither might they refuse his designations: They might not remove from one Diocese to another, without his consent (which is still laudably continued in that the testimony of the Ordinary still is required) or if they did, the Bishop had power to recall them. They might not so much as travell from one Diocese to another, without his *Reverendæ*, much lesse might they fixe there, or if they did, the act was reversible by the Diocesan; for the particulars whereof I referre my Reader to our learned Doctor *Downham*, who is very large in this subject. As for matter of censure, wherein the proof of Jurisdiction mainly consisteth, how particularly was this ever managed by Episcopall power; and

Conc. Carthag. 2. Conc. Gangr. Conc. Antioch.

Defence. 2 part Ch. 5.

and that not only in case of Excommunication of Laicks (which hath wont of old to be therefore called *Mucro Episcopi* (for as for that giddy conceit of the whole Churches interposition and act, in these Sentences which our *Tilenomastix* stands upon, it is long since cried down, not by *Calvin* only, but even by our late Separatists, amongst whom this case hath been throughly Sifted) but even of Correction, Excommunication, deposition of Clerks, Deacons and Presbyters; Correction, so the Councell of *Agatha*; Excommunication, so the Councell of *Sardica*, the Councell of *Ephesus*, the Councell of *Chalcedon*; Deposition, so the Councell of *Antioch*; So *Arrius* was deposed by Bishop *Alexander*; *Eutyches*, by his Diocesan: So the holy Martyr *Cyprian* in that famous Epistle to *Rogatianus*, tells him, That he being a Bishop, and abused by his Deacon, might by the vigour of Episcopacy, and Authority of his chair, proceed in censure of such Contumacy; and advises (if the offender hold on) to exercise upon him *potestatim honoris*, the power of his honour, and either to depose, or excommunicate him: And yet who dares say that our blessed Martyr was proudly Tyrannicall,

Vivald. Can. delabr.

Conc. *Agath.* c. 1. de contumac. Clericis. Conc. *Agath.* c. 2. de Episcopis qui pro minimis causis excommunicant. Conc. *Sardic.* c. 16. de clericorum excommunicatione. Conc. *Ephes.* a. 5 Conc. *Chalc.* c. 23. Conc. *Antioch.* c. 4. *Cypr.* l. Ep. 9.

and not holily zealous in obſervation of lawfull diſcipline? And laſtly (for it were eaſie to be tedious in particularities) the ancient Canon of Apoſtles (32) to this purpoſe is recited and ratified by two Councels, the one of *Antioch*, the other of *Chalcedon*; and there applauded by the acclamation of a juſt rule, and the rule of the Fathers. And now, ſay reader, what is Superiority and Juriſdiction over all Subordinates, if this be not? If any Biſhop of this Iſland have challenged and uſurped more than the written word of God, ſeconded by the ancient Canons of the Primitive Church, and holy Fathers thereof do allow, let him bear his own burden; but certainly, if the holy Synode of *England* ſhould at any time be required to publiſh any Canon for the determining the Latitude of Epiſcopall power, and the due exerciſe thereof: they could hardly deviſe to expreſſe it in more full tearms, than the ancient Councell of *Antioch* hath done. Let every Biſhop, ſaith it, have authority of his own See, both to governe it according to the fear of God, which is before his eyes, and to have a provident care of the whole Countrey which is under his City; as alſo to ordain Presby-

Concil. *Antioch.* 1. c. 9.

Concil. *Antioch.* ſub *Iulio* c. 9. Unuſquiſq; Epiſcopus habeat ſuæ parœchiæ poteſtatem, &c.

Presbyters and Deacons, and to governe all things with Judgement. Upon all this which hath been ſaid, I wonder how the Oppoſers of Epiſcopacy can read theſe ſo plain proofs of the Judgement and practiſe of the ancient Church of God, and not be aſhamed of their palpable innovation.

Hitherto we have clearly deduced the ſuperiority of Biſhops above the other Clergie, and the power of their Juriſdiction from Chriſt and his Apoſtles, and conveyed it through the conſtant practiſe of the Primitive Church, ſince which time no adverſary doubteth of it.

◆ ◆ ◆

§. 17.

Exceptions againſt our Epiſcopacy anſwered; and particularly of the diſſimilitude of our Biſhops from the Primitive; eſpecially in their pomp and perpetuity.

BUt two main exceptions are taken at our Epiſcopacy, wherein it is pretended, there

is an utter dissimilitude betwixt the anciently acknowledged superiority and ours: The one is perpetuity, the other, Lordlinesse; In both which regards, *Parker*, (according to his loud language) sayes, there is as much likenesse betwixt the English Episcopacy and the ancient, as betwixt light and darknesse. For both these briefly. That there is and must needs be a superiority of some Pastors aboue others; *Beza* himself cannot deny (who makes the 7 Angels

Bez. in Apoc 2.1 ἀγγέλους) neither indeed can there be any government without it; but this presidence, saith he, is not perpetuall, but only for the time and vicissitudinary; There can be no Church without a Ministery: Those Ministers are divided into Presbyteries: Those Presbyters must have an head, that head is to over-rule the body, for his turne; And this saith he, is that Regency, which was in the Primitive times, and is now renewed in some Churches; wherein the president takes his chair, moderates the assembly, hath Majority of rule, during his presidency, and is for the present, the governour of his brethren; the action ended, and his course finished, returnes to his old forme, with a *sumus ergo pares*. And was this the inequality of the Church

Vide Bez. & Saraviam in resp. ad triplicatum Episcopatum, & De gradibus Minist. c. 23.

Refut. of Mr. *Downham*.

Church-governours in the Primitive times? Was this the forme of the Regiment and Presidency of the Primitive Bishops? Blessed God! Where was this monster of opinion formed? Who ever read or heard of such a course of Administration, from the beginning of Gods Church upon earth, untill this present age? And yet these men, the better to guilde their upstart fancies to the eyes of the vulgar, dare
10 thus confidently obtrude it upon the Primitive times. Did not *James*, *Ignatius Polycarpus*, and all those noted Successors, in their severall charges, live and die Bishops there? Do not all the Subscriptions of Councels, all histories that ever were in the Church, testifie so much? was there ever any Writer (but any one) that hath given intimation (but bare intimation) of any such shifting of Church-governours (for that mista-
20 ken allegation of St. *Ambrose* is justly hissed out of all Countenance.) Did ever the man fall into any kinde of mention, that once practis'd it? And shall grave Divines give themselves liberty to dream of such strange Chimæricall devices, and then (meerly to get glory to themselves, and strength to their own fancies) so boldly obtrude them upon Gods Church for

good Law, and as highly tending to Gods glory? If we do not finde amongst the ancient so direct contradictions to this conceit, we must impute it to this, that they did not suppose so impossible a fancy could have fallen into any wise heads: Yet that of blessed *Cyprian* is clear enough: where a Bishop is once lawfully ordained, whosoever would now (moreover) be made a Bishop (in that See) it is necessary that he should be forthwith put out of the Church, and that he have not the Churches Ordination, who doth not hold the Unity of the Church, &c. And soon after, Forasmuch as after the first Bishop (*viz.*) during his life, there cannot be a second; whosoever after that one (who ought to be alone) is made, he is not a second, but none at all; Thus he. But what need I urge this, when the very word of Ordination strikes it dead: For what Ordination to that their In-and-out Office; have these succeeding and Momentary Presidents? And what Bishop was ever in the Church without Ordination? So as I must have leave to wonder at this uncouth Novelty, and to say that I cannot tell how to resemble it better than to that old abusive sport, which was cryed down in

Cypr. l. 4. Epist. 2.

Vid supra Epist. *Clementis* ad *Corinthios.*

in the Councell of *Salisbury* (called *Ep.tus puor.*) practised also in the Popish times here in *England*, upon St. *Clements* night and on St. *Nicholas*; wherein boys and youths dressed up after the manner of Episcopall habits, took upon them to act the Bishops sacred actions, and after the pastime ended, disroabed themselves, and returned to their wonted trade; Both these I confidently say, are the meer mockeries of E-
10 piscopacie; and if that other sport pleased but children and fools, it is a wonder how this could please wise men. As for the state and Lordlinesse which is usually objected to our Episcopacy, it is indeed a common eye-sore to our envious detractors. This is it that fills the world with Clamour, and Pamphlets with spightfull invectives. *Quis furor, O Cives!* As for the title first, alas, how poor a quarrell it is? Certainly, if there were that true piety, and
20 those gracious dispositions in the hearts of men, professing the Gospell, towards Gods Ambassadors and Agents, which there ought to be, they would not, they could not grudge them any styles of Eminence; their very feet would be beautifull, their hands sacred, their heads glorious; now every thing is too much.

Binius, Anno 1274. Episcoparus puerorum.

But

But not to scan the Originall of κύριος, and *Dominus*, which every man knows how common it was of old to Fathers, Masters, Husbands, Governours, Prophets; that no man may wonder, *Sara* called *Abraham* Lord: *Rebecca* calls *Abraham*'s servant so; *Drink my Lord*: Nay what if it be made to appear that even those Titles which are now stumbled at, were the usuall style of the ancient Bishops? So *Eusebius* to the Bishop of *Trevers*: To my Lord *Paulinus*; and *Paulinus* in his Epistle to him, to my Lord *Eusebius*. So the Bishops of *Ægypt* to the Bishops assembled in the Councell of *Tyre*, To our most honourable Lords. The Synode held at *Jerusalem* to the people of *Ægypt*, *Libya*, &c. calls *Athanasius* their Pastor and Lord: And *Julius* Bishop of *Rome*, the great Abbettor of *Athanasius*, is by the holy Bishops styled κύριος μακαριώτατος most blessed Lord: And *Nazianzen*, My Lords the Bishops: And *George* the Bishop of *Laodicea*, writing to certain Bishops, calls them most honourable Lords; and in the same Epistle putting both together; Most reverend and most honorable brethren: And Bishop *Downham* (to whom I referre my reader for this point) hath instanced abundant-

Gen. 24. 18.

τῷ δεσπότῃ μου Παυλίνῳ.

κυρίοις τιμιωτάτοις.

τοιμένα ὑμῶν καὶ κύριον.

οἱ διεμπρεπέστατοι καὶ τιμιωτάτοι κύριοι.

Vide B. Downham defence 3 b cap. 6

abundantly: yet I may not omit those more aged titles (which he hath omitted) even of blessed *Ignatius* himself, who calls the Bishop of the *Magnesians* [illegible]; and *Polycarpus* the Bishop of *Smyrna* [illegible] God-worthy Bishops; which I suppose, comprehends the highest degree of Grace. Much like to those which the late worthy Patriarch of *Constantinople* gave in his Epistle to our late Arch-bishop of *Canter-*
10 *bury*. And how much more is this than we finde in their own letters; To our most reverend Brother Mr. *Cartwright*; and how much below that other, *Non minus Farello, quàm Paulo*, meaning the blessed Apostle of the Gentiles: And again that in the practise of Prelates, *Calvin, Beza, Viretus, Knox, Cartwright*, are the only Worthies of the world, that have maintained Discipline: For us; If then it hath pleased gra-
20 cious Princes, for expression of the honour which they gave to God, in the honor given by them, to our holy function, to grace us with eminent titles and rights, can any Christian man be so foolishly spightfull, as to think, because we are Lords Bishops, that we challenge to be Lords of our Clergie? as he said well, because they themselves are usually styled Masters,

Ignat. Epist. ad *Magnesianos* Epist. ad *Smyrnenses*.

Vid. Epist. in fine histor. *Turcicæ*: Append. &c.

Chap. to Mr. *Cartwr.* *Calvin* Epist. *Farello* de *Basileensi* quodam.

Practice of Prelates D. 2. Cited in the survay of Disc. p. 372.

sters, are they therefore the Masters of their Church? I would these maligners should know that with high titles, we can bear as humble minds (to say no more) as those that pick that quarrell; and are so little transported with these puffes of style, that we account it (according to our Saviours prescription) our greatest glory to be servants to the souls of the meanest drudges in the family of our God. 10

But if the name offend, the thing offends much more: We have the Lands, Rents, Royalty, possessions of Lordships, Rights of Barony: What? Have we not yet been prey enough to this malignant and sacrilegious envy? Are we not yet despoyled to purpose? Is that little pittance which hungry sacriledge, and cruell rapine have left behinde them, still a beam in these evill eyes? We are Barons by our places, but, as one said truely, Bare-ones indeed, for the most part; and if these men may have their wish, shalbe (as a Lawyer was long since pleased to tearm us) *Barones Elemosynarij*; Cast your eyes you greedy Church-robbers, upon what we had, and then tell me if you can grudge us a feather of that foul which you have stolne and devoured. To speak of one which 20

Ex jurisconsulto quodam D. *Henric. Spelman* Collect. Synod in *Anno* 794.

Bozzeth Hom

which I have reason to know; There is a Bishoprick in the world which had 27 rich Mannors within the Diocese (besides other forrain) and 14 faire houses and Parkes about them; which hath now but 7 of the meanest Mannors left, in full Lease, and one only house, without so much as a stick of wood for the hearth, or an handfull of Hay for the stable, and yet none of the ancient burdens subtracted. 10 What think you of this abatement? There are others (I suppose) proportionably in the same predicament. If it be not yet low enough, ye that have our Cloak, take our Coat too; We were not worthy to be St. *Paul*'s Disciples, if we had not learned to want, and to abound.

Little do these men think what charges do necessarily attend our places, what hospitality is expected from us, what Competencie of 20 means is requisite to bear us up from that contempt which unavoidably accompanies a base Condition; But if this satisfies them not, *ringantur*. In the mean time, what a difference is there between times. Our poor well meaning ignorant forefathers, thought their Clergie could never have enough; Statutes of Mortmain needed to hold their hands; their know-

ing, rich, zealous off-spring, think their better deserving Clergie can have never too little. We see and heartily pity the incompetent provision of our forraign brethren, whose parts are as eminent as their maintenance poor. And this is that passe of perfection which these mis-zelotes would bring our Clergy unto, and are angry because we are not enough beggers. They would have their Pastors true Ministers, that is, their servants; and even in that state, not too full fed.

Sarav. degradib. minist.

I remember what learned *Saravia* over heard some of his *Antwerpian* masters say, when speech was concerning the augmentation of his stipend; *He that delicately bringeth up his Servant, shall have him become his Son at the last.*

Prov. 29. 21.

Blessed be God that we are not under such mercy; though it is the regret of some that we are not. That double honour which St. *Paul* thinks some good Elders worthy of, is held too good for our best; and that *mojens* is too vast for a Bishop, which some Lay Presbyter may put over without envy; yea some noble Elder (for such the time now yields) shall be cryed up for spending upon one Supper a Bishops yeerly revenue. As it is, we blesse God and our good

Kings,

Kings, for what we have left; But I wis it is not so much, as that any man should at the sight of it, need to feed upon his own heart, in stead of our Trencher: But if any of our profession being blessed with plenty of means, shall run forth into lavish excesse; pampering his Appetite with Apician delicates, or ruffling in proud and costly attyres, and furnitures, beyond the
10 bounds of gravity and holy Moderation (as I verily suppose our Island yeildeth none such) let his person suffer, let his calling be innocent, and honourable: It is not wealth or power, that is justly taxable in a Bishop, but the abuse of both; and that man is weakly grounded, which would be other than faithfull to his God, whether in an higher or meaner Condition.

Forasmuch therefore as these imaginary dis-
20 similitudes betwixt the Primitive Episcopacy and ours are vanished, and ours for substance is proved to be the same, with the first that ever were ordained, and those first were ordained by Apostolike hands, by direction and inspiration of the holy Ghost, we may confidently and irrefragably conclude our Episcopacie to be of no lesse than Divine Institution.

§. 18.

The practice of the whole Christian Church, in all times and places, is for this government of Bishops.

HOwever it pleaseth our *Anti-præsulists* to 10
slight the practice and judgement of all Churches save the Primitive Church, which they also, without all ground, and against all reason shut up within the strait bonds of 250 yeers; out of a just guiltinesse of their known opposition; yet it shall be no small confirmation to us, nor no lesse conviction to them, that the voice as of the Primitive, so of the whole subsequent Church of God upon earth to this 20
very age, is with us and for us: *Quod semper et ubiq;*: Alwaies and every where; was the old and sure rule of *Vincentius Lirinensis*; and who thinks this can fail him, as well worthy to
f 18 erre. It were a long task to instance in all times, and to particularize in all Churches: Let this be the triall, Turn over all histories, search the records

records of all times and places, if ever it can be shown that any Orthodox Church in the whole Christian world, since the times of Chirst and his Apostles, was governed otherwise than by a Bishop, superiour to his Clergy (unlesse perhaps during the time of some persecution, or short *inter-regnum*) let me forfeit my part of the cause. Our opposites dare not stand
10 upon this issue; and therefore when we presse and follow them upon this point, they runne back fifteen hundred years, and shelter themselves under the Primitive times, which are most remote. And why will they be thus cowardly? They know all the rest are with us, and against them; yea they yeild it; and yet would fain think themselves never the worse. Antichrist, Antichrist hath seized upon all the following times, and corrupted their government:
20 what a meer gullery is this? Do not they themselves confine Antichrist to *Rome*? And hath not Bishop *Downham* diligently noted his [illegible] in *Boniface*; his [illegible] in *Hildebrand*, his [illegible] in the latter times? Surely had these men bestowed that time in perusing Bishop *Downhams* discourse concerning Antichrist, which they have spent in confuting his worthie Sermon,

Diatrib. de Antichrist, contr. Leon Lessium.

mon, they had needed no other, either reformation or disproof. For can any indifferent man be so extreamly mad, as to think all the Christian world (these men only by good luck excepted) is, or ever was turn'd Antichrist? or that that Antichrist hath set his foot every where, in all assemblies of Christians? and that he still keeps his footing in all Gods Church upon earth? To say nothing else concerning the notorious falsity hereof, what a derogation were 10 this to the infinite wisedome, providence and goodnesse of the Almighty, that he should so slacken his care of his Church, as that he should from the very beginning, give it up wholly up to the managing of Anti-christ, for the space of more than fifteen hundred years, without any check or contradiction to his government, no not within the first Century. Yea, but his Mystery began to work betime; True, but 20 that was the mystery of iniquity, not the mystery of good order and holy government; And if the latter times should be thus depraved; yet can any man be so absurd as to think that those holy Bishops of the Primitive times, which were all made of meeknesse and humility, and patience, being ever persecuted, and

cheer-

cheerfully pouring out their blood for Christ, would in their very offices bolster up the pride of Anti-christ? Or if they would, yet can we think that the Apostles themselves, who saw and erected this superiority (as *Chamier* himself confesseth) would be accessary to this advancement of Anti-christ? Certainly he had need of a strong and as wicked a Credulity of a weak and as wilde a wit, that can believe all this. So the (*Semper*) is plainly ours, and so is the (*ubiq;*) too; All times are not more for us, than all places. Take a view of the whole Christian world: The state of *Europe* is so well known, that it needs no report; Look abroad, ye shall finde that for the *Greek* Church, the Patriarchate of *Constantinople*, which in the Emperour *Leo*'s time, had 81 Metropolitans, and about 38 Arch-bishopricks under his Jurisdiction, hath under him still 74 Metropolitans; who have divers Bishops under them; As *Thessalonica*, ten Bishops under him; *Corinth* four; *Athens* six, &c. For the *Russian* Church, which since the *Mahumetan* tyranny hath subjected itself to a Patriarch of their own, neer home, of *Mosco*, he hath under him two Metropolitans, four Arch-bishops, six Bishops.

Loco supra citato.

Christianography of the *Greek* Ch.

For the Patriarchate of *Jerusalem*, to which have belonged the three *Palestines*, and two other Provinces; *Tirius* reckons also five Metropolitans, and ten Bishops.

For the Patriarchate of *Antioch*, which hath been accounted one of the most numerous for Christians, it had, as the same author reckons, fifteen Provinces allotted to it, and in them, Metropolitans, Arch-bishops, and Bishops, no 10 fewer than 142.

For the *Armenian* Christians, they acknowledge obedience to the government of two Patriarks of their own; the one of *Armenia*, the greater, who kept his residence of old at *Sebastia*; the other of *Armenia* the lesse, whose residence was formerly at *Mytilene*, the Mother City of that Province, now neer *Tarsus* in *Cilicia*: Mr. *Sands* reports their Bishops to be 300, but *Baronius*, 1000. 20

For the *Jacobite* Christians, they have a Patriarch of their own, whose Patriarchall Church is neer to the City of *Merdin* in *Mesopotamia*; and he hath under his government many Churches dispersed in the Cities of *Mesopotamia*, *Babylonia*, *Syria*.

For the *Maronites*, whose main habitation is

in

in Mount *Lebanus*, containing in circuit 700 miles; they have a Patriarch of their own, who hath eight or nine Bishops under his Jurisdiction.

For the mis-named *Nestorian* Christians, they are subject to their Patriarch of *Musal*, or *Seleucia*, besides others which they have had; Under one whereof is said to have been 22 Bishopricks, and more than six hundred Terri-
10 tories.

For the *Indian* Christians, named from St. *Thomas*, they have their Archbishop lately subjected to the Patriarch of *Musall*.

For the *African* Christians, we finde that in one Province alone, under one Metropolitane, they have had 164 Bishops; They are under the government of the Patriarch of *Alexandria*, to whose Jurisdiction belong both the Christians of *Ægypt*, and those about the Bay
20 of *Arabia*; Upon whose late solemn Consecration, how many Bishops attended, and what solemnity were used, were too long to rehearse.

For the *Abassine* Christians, they are subject to their *Abuna*, a Patriarch of their own; Some report of an 127 Arch-bishops: And *Alvares*,

that in one Church of the holy Trinity, upon a solemn occasion, he saw two hundred of their Mitred Clergie together. Thus have I for the readers satisfaction, contracted into a short view, some passages of laborious Christianography of Mr. *Paget*, gathered by him out of many Authors, whereby it well appears how the Christian Church is governed abroad, and (which is very remarkable) well near all of these (in a manner) utterly divided from the correspondence with *Rome*, and professedly opposite to most of her errors, and chiefly to her ambitious and tyrannous usurpation; but all gladly ever submitting themselves to that Episcopall government, which some few very ill-advised, but very well self-conceited new-commers, here in a corner of our *Europe*, have for their own ends presumed to contradict.

Of

§. 19

Of the Suppression of contrary records: and the sole opposition of the heretick Brius.

10 CLearly then, all times, all places, all histories are for us; not one that ever mentioned the discipline and government pretended; It is a very poor and beggerly evasion of *Parker*, and *Anti-silenus*, that perhaps there were some, but they were suppressed; suppressed? now gramercy for that: By whom I hope, by the Hierarchy? what, when there was no opposition? No colour of offence? suppressed? what, not only their edition in this age of Presses but their very mention? Can they per-
20 swade themselves (others sure they cannot) or if they can, I would fain see them that among so many holy Fathers, and faithfull recorders of all occurrences that befell the Church, whose worthy monuments are in our hands, there should not be the least touch, either of their dislike of Episcopacy, if there had

been any, or of their allowance of the discipline called for; not so much as the least intimation of any City or region, that was, or wished to be otherwise governed then by a Diocesan Bishop? As well may they tell us, there are people at this day on, and beyond the mountains of the moon, who do still, and ever have governed themselves by their platform, though who, and what they are, could not, cannot possibly be discovered.

Onwards then: It can be no great comfort 10
or credit to the disparagers of Episcopacy, that the only founder and abettor of their opinion (which we meet with in all the world of history, and record) is a branded heretick, *Arius*; branded, even for this very point, which they now maintain; And how could this be, if the conceit had been formerly currant? Or, why he singled from the rest, if there had been others known to have been of the same minde? 20
No man ever wrote of hereticks, who did not name him for one; *Epiphanius*, *Austen*, *Philaster*; And who can choose but blush to hear those, who would go for Orthodox Christians, now at the latter end of the day (after so many ages of exsibilation) to take upon them the defence

of

of a noted heretick, against all the holy Fathers of the Church, yea, against the whole Church of God, whose judgment those Fathers expressly declared. Hear then of your Patriarch, all ye opposers of Episcopacy; and then judge how you like him: All agree in the story; *Epiphanius* is the fullest. *Ærius* saith he was a man frantick-headed, proud-minded; an Arrian altogether; He would fain have been a Bishop; and when his schoole-fellow *Eustathius* came to that honour, which he eagerly desired, and missed of, he was so much the more netled with emulation; *Eustathius* humor'd him by all means; he was still the more peevish; at last, he brake forth into Opposition; and, (saith that Father) his speech savored rather of madnesse then of sober humanity. For he said, what is a Bishop better then a Presbyter? The one differs not at all from the other; There is but one order, one honour, one dignity of both; Doth the Bishop impose hands? So doth the Presbyter; Doth the Bishop administer baptisme? So doth the Presbyter; The Bishop dispenceth the service of God, so doth the Presbyter; The Bishop sits in his Chair or Throne, so doth the Presbyter. These are the opinions, among

ἐμβεβριθὴς τὴν διάνοιαν Epiph. hæres. 75.

Epiph. loco citato.

among others, for which *Ærius* was hooted, not out of the Church only, but out of the Cities, towns and villages; which I grieve to see taken up in this doting, and last age of the world by those, who should be both godly and wise. He whom *Epiphanius* in the voyce of Gods Church stiles *magnum mundo malum*, a great mischief to the world, is now applauded by those, who pretend to holynesse, 10 for a great patrone of Truth.

§. 20.

The vindication of those Fathers that are pretended to second Ærius.

BUt what noyse is this I hear from our Antepiscopists, of many Fathers who favoured, and cryed up this opinion of *Ærius*, surely, if there had been any such, the world would have rung of it, ere now. The then-present Church would sooner have noted it, than those that lag after them, so many hundred paces of years. But to make this good, 20

more

more than once is laid in our dish by *Parker*, and the censure of *Tilenus*, the quotation of *Medina*, which our Reverend and learned Bishop of *Durham*, Dr. *Morton* in his Apology cites, *Non Dubito, &c.* I doubt not saith, *Medina* to affirm that St. *Jerome*, *Sedulius*, *Primasius*, *Theodoret*, held with the *Arian* hereticks that the Order of Bishops and Presbyters is *Jure divino* the very same. It is well that he omitted St. *Augustine*, *Ambrose*, *Chrysostome*, *Oecumenius*. Well, what of this, the learned Bishop cites *Medina*, but doth he approve him? he scornes the motion: *Medina* cites those Fathers, as for this opinion; The more shamelesse he: Is it ever the truer, because a sworn champion of the tyranny of *Rome*, and a professed enemy to the reformed Religion, impudently avers it? It is enough for me to leave him to the castigation of *Bellarmine*: and though I might spend paper in vindicating these sacred names, from the aspersion of the favour of *Arianisme*, yet for that it is but incidently in our way, I shall rather remit my Reader to the learned and satisfactory discourse of the Archbishop of *Spalato*, who hath prevented that labour. All the rest are easily freed; St. *Jerome* and St. *Ambrose* in the

Paraclet. l. 1. c. 7

Apol. p. 2. c. 12.

Intolerabilis est Medinæ impudentia. *Spalat.* de Rep. Eccles. l. 2. c. 3.

opinion of some seem to take in water: For the former as he was naturally a waspish and hote good man, so now being vexed with some crosse proceedings (as he thought) of *John* Bishop of *Hierusalem*, heflew out into some expressions indeed, but yet such as in other places he doth either salve or contradict; The passages are scanned throughly by many authors. It is true then, that he saith, Bishops are greater than Presbyters rather *consuetudine ecclesiæ*, than *Dominicæ dispositionis veritate*; but even in that, withall he grants Episcopacy to be an Apostolicall Institution; for he interprets himself, that this Custome was derived and continued from the Apostles, and that the *Dominica dispositio* of which he spake, was to be taken of a personall appointment from Christ our Saviour; Wherefore what can be more plain than that his *toto orbe decretum* relates to Apostolick Constitution; The very pedegree of it, is by himself fetcht from the time of the quarrels which St. *Paul* mentions in his Epistle to the *Corinths*, One sayes I am of *Paul*, another I am of *Apollo*; I am of *Cephas*; which was in the heart of the Apostolic times: And relating those words of the Bishop of *Jerusalems* letters,

Hier. ad Evagrum.

Eadem Epistola ad finem.

Hier in 1 ad *Titum*.

[There

[There is no difference betwixt a Bishop and a Presbyter] he passeth a *satis imperitè* upon it; professing to his *Marcella*, against the Novelty of *Montanus*; With us our Bishops hold the place of the Apostles, and that the depression of their Bishops below their place was utterly perfidious; And commenting upon that passage of the *Psalme*, In stead of Fathers thou shalt have children; The Apostles saith he (O Church) were thy Fathers, &c. Thou hast instead of them, children (which are) the Bishops, created by thy self. And (which is for all) where he is most vehement for the dignity of a Presbyter; yet he addes, *Quid facit Episcopus exceptâ ordinatione, quod Presbyter non facit?* What doth a Bishop besides Ordination, which a Presbyter doth not? That very exception exempts him from Ærianisme; and those other clear testimonies (besides more which might be cited) show him (though but a Presbyter) no friend to the equality of our Presbyterians.

Hier. in Ps. 44.

As for St. *Ambrose*, they could not have pitch'd upon a better man; a renowned Archbishop and Metropolitan, and of so holily-high a grain, as that he would not abate one inch of Archiepiscopall port and power; no not to an

Emperour; Yet this is the man that shall plead against the superiority of Bishops. And what will he say? Of a Bishop and a Presbyter saith he, there is one order or Ordination; for either of them is a Priest, but the Bishop is the first; so that every Bishop is a Presbyter, but not every Presbyter a Bishop, for among the Presbyters, the Bishop is the first. But first of all, by *Parkers* own confession, it is not St. *Ambrose* that saith so, but a changling in his clothes; So not only *Whitakers*, *Spalato*, *Coens*, *Rivetus*, and others, but even some of the great Pontifician authors, as we shall see upon another occasion more fully: Secondly *Ambrose* himself tells another tale, in his genuine writings; There is one thing, saith he, that God requires of a Bishop, another of a Presbyter, another of a Deacon. And again, As Bishops do ordain Presbyters, and consecrate Deacons, so the Arch-bishop ordaineth the Bishop. Do you not think this man likely to speak for the new government? Thirdly, if he had said as they make him, they must give him leave to interpret himself. The Bishop is *Primus sacerdos*, that is, saith he, *Princeps Sacerdotum*.

Ambros. de dignitate sacerd. c. 3. c. 5.

The

§. 21.

The practice of the Waldenses *and* Albigenses *in allowance of Episcopall government.*

SHortly then, all times, all histories, all Au-
10 thors, all places are for us: yea (which is most remarkable) even those factions, which divided themselves from the Church, as the *Arrians*, *Novatians*, *Donatists*, yet still held themselves to the government of their Bishops; It was their question, whether this or that man should be their Bishop, it was never questioned whether they should have any Bishops at all. Yea in these latter times the very *Waldenses* and *Albigenses* when in some things they
20 justly flew off from the Romish superstition, yet still would have a Bishop of their own; It was one of the Articles that was objected against them, the Supremacy of the *Pope*, usurping above all Churches, is by them denied; Neither that any degree is to be received in the Church, but only Priests, Deacons, and Bishops; And

Artic. VVald. Anno 1170. and 1216.

Foxe p. 209. de do. mat. Waldens. *Æneas Silvius* in his Bohemian history reporting the Tenets of the *Waldenses* hath thus, *Romanum pontificem, &c.* That the Bishop of *Rome* is but equall to other Bishops, that among Priests there is no difference; that not dignity but merit of life makes one Presbyter better then another. Those of *Merindol* and *Cabrieres* (a people which about two hundred yeers ago came out of the Country of *Piemont*, to inhabite in the waste parts of *Provence*) being there planted, and hearing of the Gospell preached in *Germany*, and *Switzerland*, sent in the yeer 1530. *George Maurellus*, and *Petrus Latomus* to conferre with the learned men of those parts; they met with *Oecolampadius*, *Bucer*, *Capito*; *Maurellus* escaping home alone, told his Compatriots how much they had erred, and how their old Ministers, whom they called their Barbes, that is their Uncles, had misled them. But before this, their complices the good Christians, who were termed *Albigenses*, did set up to themselves a Bishop of their own one *Bartolomæus* remaining about the coasts of *Croatia* and *Dalmatia*; of whom the Cardinall *Portinensis* (the Popes Legat) writes thus to the Archbishop of *Roan* about the yeere 1146.

Epist Legati Papæ Card. Portinens. vide Fox. Acts &c.

Etenim

Etenim de Carcasona oriundus, &c. For one *Bartolomæus* the Bishop of the Hereticks, borne in *Carcasona*, taking upon him the Deputation of that Anti-pope, yeelded unto him a wicked and abhominable reverence, and gave him a place of residence in the Town of *Porlos*, and removed himselfe to the parts of *Tholose*. This *Bartolomæus* in the tenour of his letters, which run every where in the first stile of his salutari-
10 on, entitles himselfe on this manner, *Bartolomæus*, the servant of the servants of God to. N. the salutations of the holy faith. This man, amongst all his other enormities, makes Bishops, and takes upon him perfidiously, to govern and order the Churches. Thus that Cardinall. And those *Angragnians*, who are commonly said for some hundred of yeers to have cast off all relation to the Church of *Rome*, yet in
20 their Confession of faith, and answers exhibited to the President (appointed Commissioner for their examination) confessed and acknowledged (upon mention made of ancient Councells) That the Councels had made divers notable Decrees concerning the Election of Bishops and Ministers of the Church, concerning Ecclesiasticall Discipline, as well of the Clergy

as

as the people. These Christians were far from that peevish humour, wherewith divers mis-zealots are now-a-dayes transported. What speak I of these? The very late Christians who within the Ken of memory, came into this Kingdome for Protection, had the noble *Johannes a Lasco* for their Bishop. Thus it was with all Christian men and assemblies all the world over, till (within the age of some (who might be yet living) the waters of the Cantons, and the Lake of *Lemanus* began to be troubled: And now, when the grosse errors of Doctrine came to be both discovered by one side, and impetuously defended by the other, and the impugners cruelly persecuted to bonds and death, those who could not enjoy the freedome of the true Religion, under their Popish Bishops, thought themselves driven to set up Church-governors, and Pastors of their owne. And these once established, now must, belike, be defended. They might not be under those they had; they could not have those they should; they rested under those they could get. And hence is all this Distraction.

Hadrian. Saraw. Præfat. ad tractat. de gradibus minister.

The

§. 22.

The government by Bishops, both universall and unalterable.

WE have seen the grounds of Church-go-
10 vernment laid by our Saviour himself in imparity: We have seen it so built up by Apostolike hands; we have seen the practise of the ancient and subsequent Church, laying on the roof to make a perfect Fabrick; Yet what is all this, if the charge be not universall and perpetuall? yeild it to be so ancient as the Apostles themselves; yet if it be arbitrary, whether for time or place, what have we gained? Surely as God is but one, and ever himself, so would he
20 have his Church. There may be threescore Queens, and fourscore Concubins, and Virgins without number; but his Dove, his undefiled is but one; and though she may go in severall dresses and trimmings, yet still and ever the stuffe is the same. Plainly, though there may be varieties of circumstantiall fashions in par-

ticular Churches, yet the substance of the government is, and must be ever the same. That ordinary power which the Apostles had, they traduced to their successors, as bequeathed by our Saviour, in his last fare well to them unto the end of the World. For we may not think, as one said well, that the Apostles carried their Commission with them up to heaven. They knew it was given them for a perpetuity of succession. He that said, *Go teach all Nations, and baptize*, added, *Behold I am with you to the end of the world*; He could not mean it of their persons which staid not long upon earth after him; he meant it of their Evangelicall successors; So was he with them, as he was with his domesticks their Predecessors, not in the immediatnesse and extraordinary way of calling; not in the admirable measure and kinds of their *zeloes*, or gifts; not in the infallibleness of their judgement, nor in the universality of their charge, but in the effectuall execution of those offices, which should be perpetuated to his Church, for the salvation of mankinde. Such were the preaching of the Gospell, and the administration of the Sacraments, the ordaining Church officers, the ordering of Church affairs,

fairs, the infliction of censures, and, in short, the power of the Keys, which we justly say, were not tyed to St. *Peters* girdle, but were communicated to all his fellows, and to all his and their successors for ever. By vertue whereof, all true Pastors can open and shut heaven gates above, much more the Church doors hereupon earth: And all these acts are of such necessity, that without them the Church could not at all
10 subsist, at least, not long and in any tolerable Condition. The power of these acts, as it was by our Saviours Commission, originally in the Apostles, being by them conveyed to the Church, and not by the Church conveyed to them, so it succeeded accordingly in, and to their successors, and was incorporated into their office, we that are Priests receive the Keys in *Peter* (saith St. *Ambrose*) *Venias ad Antistites*,
20 saith St. *Augustine*, Let them come to the Bishops, by whom the keys are ministred in the Church. As *Beza* said truly of the promise of the holy Ghost, that it was given for the good of the whole Church, yet not unto the whole Church; but peculiarly unto the Apostles (to give to others at least) so must it be said of this power. And so indeed by *Calvins* own determination, none

Beza de Grad. minist. c. 5.

Calv. Instit. l. 4. c. 3.

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Beza de Grad. minist. c. 5.

Calv. Instit. l. 4. c. 3.

Hoc postremo habendum est non universam multitudinem manus imposuisse suis ministris, sed solos pastores.

none but Pastors might lay hands on the ordayned, and none but they were capable to weild the great censures of the Church: Shortly then, was this power left by the Apostles, or was it not left? If it were left, (as we could else have no Church) was it left with all, or with some? with all it cannot; the multitude cannot be thought fit for these affaires; If with some, then whether with one in a City or territory, or with more? If with more, why is the charge then imposed upon one. One *Timothy* in *Ephesus*; One *Titus* in *Creet*; One *Angel* in *Thyatira*; One other in *Philadelphia*, *Laodicea*, and the rest: And why are those single persons challengeable for the neglect? And if this power, and this charge, were by the very hands of the Apostles, entayled upon these eminent persons, which should by due ordination therein succeed them, and from them lineally descend upon us, I wonder what humane power dare presume to cut it off. Neither do I lesse marvell at the opinions of those Divines, which holding Episcopacy thus to stand *Jure Apostolico*, in the first institution, yet hold it may be changed in the sequel. For me I have learned to yeild this honour to these inspired men,

men, that I dare not but think these their ordinances, which they intended to succession; immutable. Some kinds of Ceremonious prescriptions fell from them, which were meant to be only locall, and temporary; those we have no reason to think our selves oblieged to, but those which they left for the administration of Gods Church, it shall be high presumption in any to alter: because the Apostles did but meet together divers times, on the first day of the
01 week; and St. *Paul* ordered that day for the laying aside their Collections; And that is only called the Lords day by the Apostle; How strongly are the vehement opposites of Episcopacy, wont to maintain that day, in succession to the Jewish Sabbath; and that in all points unalterable, by any humane authority? Surely had they but the tenth part of that plea from the Apostles, for this their Judaicall-Evangelicall Sabbath, which we have for our
20 Episcopacy, they would make us feel the Dint of this argument, and would in the rigorous observation of it, out-do the Jews: But you are now ready to choak me with some Apostolicall ordinances, which were even of themselves reversed. Be it so: Then you tell me of the first

form of their goverment of the Church, which (say you) was by an equality from: which, if (as we plead) they afterwards ascended to this imparity (which we now contend for) why is it not as safe say you, for us to take up that their first form, as this latter. Admitting all this, our answer is the readier, we like well to make those holy men of God our choosers: They thought fit to alter to this: and therefore we think fit to hold to it: They tryed both, 10 and left this to be continued. The truth is, the Church of God at the very first, was only in framing, and not all of a suddain framed; In framing thereof, as the equality among themselves (by the fulnesse of Grace which they all had) conduced to that work; so all that while, for the better promoting of the same work, they themselves maintained their own superiority and power over other Presbyters. 20 So then the change being made by the Apostles themselves, and not by other; they being infallibly guided by the Spirit of God, though they changed, we may not; Nay, because they changed, we may not; the holy Ghost led them unto it; and therefore we, unlesse we will oppose the ordinance of the holy Ghost, must

not

not detect to continue it. Otherwise, why may I not urge the same argument in the instanced Sabbath, The Apostles had duly kept the seaventh day according to the *Law*; they after fell to the observation of the first day. What, shall any man now infer, why not the Jewish Seaventh, which was first kept rather than the Evangelicall first, which was last
10 taken up? However then (as it is usually upbrayded to us out of our reverend *Whitgift*) there may be some appendances and formalities of government, alterable by the wisedome and discretion of the Church; yet for the main substance, it is now utterly indispensable, and must so continue to the worlds end. Indispensable by any voluntary act (what inevitable necessity may do in such a case, we now dispute not) necessity hath dispenced with some im-
20 mediately Divine Laws: Where then that may be justly pleaded, we shall not be wanting both in our pity, and in our Prayers.

Nisi cogeret dura necessitas cui nulla lex est posita *Hadr. Saraev.* resp. ad *Bez.* de gradib. &c.

THE

The Third Part.

§. 1.

The appellation of Lay-Elders, and the state of the question concerning them.

THE question concerning the lay-Presbyter is not easily stated; the thing it selfe is so new, that we are not yet agreed of the name. *Presbyter*, we know, in the Greek, as also *Zachen*, in the Hebrew (whence the use of it is borrowed) is a word importing age; and signifies a man elder in yeares: Now, for

that yeares ſhould and doe commonly bring knowledge and experience, and carry gravity and authority: therefore it is traduced from that naturall ſence, and uſed to ſignifie a man of ſome eminence in place, and government: ſo we have in the Old Teſtament, Elders of the houſe, *Gen.* 50. 7. Elders of the Congregation, *Levit.* 4.15. Elders of the City, *Deut.* 19.12. Elders of the land, *Gen.* 50.7. Elders of the people, *Mat.* 21.23. and theſe, ſometimes marched with the higheſt offices; ſo we have Elders and Iudges, *Deut.* 21.2, Princes and Elders, *Ezra* 10. 8. Prieſts and Elders, *Lam.* 1 10. And all theſe were titles of civill authority: But when we come to the daies of the Goſpell, under the New Teſtament; now we finde the Elders of the Church, Acts 20.17. Acts 11.30. and 14.23. A name which comprehended all thoſe ſacred perſons who were imployed in the promulgation of the Goſpell (as *Calvin* well obſerves, whether Apoſtles, Prophets, Evangeliſts, Paſtors and Doctors:) and indeed none but them; and in vaine ſhall we ſeeke for any other Presbyters, or Elders in the Acts, or Epiſtles of the bleſſed Apoſtles, or in all following antiquity. What to make therefore of thoſe Elders, or

Presbyterus ſignificat Bonum ſenem
et nihil præterea. 1 Tim: 5.1.

Presbyters

Presbyters which are now in question, which, saith *Travers* (if you will speake properly) are onely them that rule, he were wise that could tell: meerely civill they would not be, for they take upon them Ecclesiasticall charges: Meerly sacred and spirituall they are not, for they are neither Bishops, Priests, nor Deacons: Meerly Laik they would not be, Clergimen they deny to be. Those of old that served at the Altar, were wont to be described by their Linnen vestures; other men by wollen; these are neither of both, but a mixture of both; a Linsey-wolsey contexture: a composition, which as God (in type of what I now say not) forbad under the Law, so he never had use of it, never acknowledged it under the Gospell; How therefore, in this fagge-end of the world, they should come to have any new being in the Church, it is enough for me to wonder: If they affect to be *seniores populi*, we would not grudge them this title but if *seniores*, or *Presbyteri Ecclesiæ*; they have no more right to that; than we Bishops have to Crownes and Scepters; least any doubt should seeme ungrounded, *Beza*, who will not yeeld these Elders Laicks; to grace them the more, ascribes to them some

Bez. Resp. ad Sarav. negat esse Laicos.

ubi supra.

Abrah. Henri. thes. Genev. The administration of the Word is given to the Elders, but to another end, &c. Ut judiciis Ecclesiasticis præeuntibus pastoribus præsunt.

some kinde of spirituall cure; they feed the flock by governing; they are [illegible], and preach after a sort in the reproofe of sin in their Consistory; and yet he is faine to contra-distinguish them from teaching Elders; and their stile forsooth is [illegible], governments: But, tell me, I beseech you deare brethren, you that are so apt to affect, and receive a forraigne discipline; tell me in good earnest; can you think this to be the feeding of the flock of Christ, which S. *Paul* requires of the Elders at *Ephesus*? can you thinke these men to bee such as the Apostle there speakes of, *In quo Dominus vos constituit Episcopos*; encharging them with the flocke over which Christ hath made them Bishops? Was ever any lay-Elder stiled by that name? Doth not *Calvin* himselfe confesse, that the Presbyters both there mentioned, and *Titus* 1. 5. are no other then Doctors and Teachers; because in both place they are stiled bishops? And was there ever heard of a Lay-Bishop in the world? Those sacrilegious excepted in some parts of *Germany*, who retaine nothing of that divine order, but lands and name. Yea, my brethren, why are ye willing to be deceived?

Acts 20.

who

who ever ſpake or heard of a Lay-Presbyter in all the Church of God, till this age? Take the terme as it is: We are forced upon this epithete for diſtinction ſake; not out of any ſcornefull intent of diſcouraging Gods people: we know that in a generall acception they are all the Lords inheritance; but becauſe there is a neceſſary difference to bee put betwixt them, whom God hath ſepara-
10 ted to his owne immediate ſervice in the Miniſterie, and thoſe Chriſtians which are under them in their Miniſteriall charge; we make uſe of theſe termes wherewith the greateſt antiquity hath furniſhed us. The old Canons, named Apoſtolicall, make frequent mention of it. The bleſſed Martyr, old *Ignatius*, as in other places, ſo eſpecially in his Epiſtle to them of *Smyrna* (which we have already cited) is cleare, οἱ λαϊκοὶ, &c. Let the
20 Laicks be ſubject to the Deacons, the Deacons to the Presbyters, &c. And before him the holy Martyr *Clement* B. of *Rome*; as we have formerly alledged. A lay man is bound to Laick precepts. And yet before him alſo, I for my part am confident that St. *Peter*, whom this man ſucceeded, both in his Chaire and Martyrdome,

meant no other when hee charged his fellow Bishops that they should feed their flock, [illegible], not domineering over their Cleargie: for the word is pluraill; not as if it were *Clero*, but *Clericis*: and in the verse before it is, [illegible], the very act of Episcopacie; 1 Pet. 5. 3.
those that would have it taken otherwise, are faine to add a word of their owne to the text; reading it, Gods heritage; where as the Originall is meerely [illegible], perfectly to this sense. Neither is there any *Ataxie* to bee feared in 10
bringing in this distinction, betwixt Pastors and flock; It is an *Eutaxie* rather: and such as without which nothing could ensue, but confusion: If these men then be spirituall and sacred persons, why do they not challenge it? If Laicke, why are they ashamed of it? If betwixt both, let them give themselves that title which *Bernard* gives himselfe upon the occasion of his forced forbearance of his Canoni- 20
call devotions, *Ego tanquam Chimera quaedam mei seculi.* Here then ye seduced Brethren, that go all upon trust for the strong beliefe of a Lay-Presbytery; your credulity hath palpably abused you; it is true, this advantage you have, that the first authors of this late device were

men

men of great note in their times, but men still; and herein they show'd it too well: that for their owne ends, they not onely invented such a government, as was never heard of in any Christian Church, throughout the whole world, beforethem, but also found out some pretence of Scriptures, never before so understood, whereupon to father their so new, and (now) plausible erection.

10

§. 2

No Lay-Elder ever mentioned or heard of in the world, till this present age: The texts of Scripture particularized, to the contary.

AND that you may not thinke this to be some bold unwarranted suggestion
20 from an unadvised adversary; let mee tender this faire offer to you: It is an hard and long taske for a man to prove negatives; let any of your most learned and confident teachers produce but the name of any one Lay-Presbyter, that ever was in the Church from the times of Christ and his Apostles, untill this present

present age, I shall yeeld the cause, and liue and die theirs. We finde in common experience, that we apprehend things according to our owne prepossession: laundised eies seeme to see all objects yellow, blood-shoten, red: it is no marvell if those who have mancipated their minde to the judgements of some, whom they over-admire, and have lent their eies out of their owne heads, wheresoever they finde mention of an Elder in the New Testament, think presently of a Lay-Presbytery; like that man in *Erasmus*, who perswaded himselfe, he saw a strange Dragon in the aire, because his friend confidently pointed to it, and seemed to wonder at his not seeing it; but those who with unpartiall and unprejudiced hearts shall addresse themselves to the Booke of God, and with a carefull sincerity, compare the Scriptures, shall finde, that wheresoever the word Elder, or Presbyter is, in an Evangelicall sense, used in the holy Epistles, or the history of the Acts, (excep it be in some few places, where eldership of age may be meant) it is onely and altogether taken for the ministers of the Gospell. There are (if I reckon right) some two and twenty places where the word is mentioned,

oned; were it not too long to take them into particular examination, I should gladly scan them all; some we will; let us begin with the last; *The Elder unto the well-beloved Gaius*: And, *The Elder to the elect Lady*: What Elder is this? Is it not the holy and deare Apostle St. *Iohn*? *The Elders which are among you I exhort, who am also an Elder &c. Feed the flock of God which is among you*, (saith Saint *Peter*.) 2 Ioh. 1. 3 Ioh. 1. 1 Pet 5. 1.

10 Lo, such an Elder as Saint *Peter*, such were they whom he exhorts; their title is one, their worke is one: I suppose no lay-Elder will take upon him this charge of feeding the flock of Christ, with Saint *Peter*; and if *Beza* would faine, out of favour to their new erection, straine the word so farre as to feeding by government, yet is is so quite against the hair, that *Calvin* himself, and *Chamier*, and *Moulin*, (and who not) do every where contra-di-

20 stinguish their Pastors to their ruling Elders: And for the place in hand, *Calvin* is cleare ours, The flock of Christ, saith he, cannot be fed but with pure doctrin, *quæ sola spiritualis est pabulum*. *Is any sick among you?* saith St. *Iames*, *Let him call for the Elders of the Church, and let them pray over him, anointing him with oile in the name of* Iames 5. 14.

the Lord, and the prayer of faith shall save the sick. Are these Lay-Elders, thinke we, whom the Apostle requires to be called for? who must comfort the sicke, cure him by their prayers, anoint him with their miraculous oyle, for recovery? Let me aske then, were there no spiritualll Pastors, no Ministers among them? And if there were such, was it likely, or fit, they should stand by, whiles lay-men did their spirituall services? Besides, were they lay-hands to to which this power of miraculous cure by anointing the sicke, was then committed? Surely, if we consult with S. *Marke*, we shall finde them sacred persons; such lips, and such hands must cure the sick; so then the Elders of S. *John*, S. *Peter*, S. *James* are certainly Pastors, and Ministers. And what other are S. *Pauls*? *For this cause* (saith he to *Titus*) *I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City.* What Elders are those? The next words shall tell you, *If any be blamelesse, the husband of one wife, having faithfull children, &c. For a Bishop must be blamelesse, as the steward of God*; Lo S. *Pauls* Elder here, is no other than a Bishop, even then, as the Fathers observe, every Bishop was a Presbyter. And

though

though not every Presbyter a Bishop, yet every Presbyter a sacred and spirituall person; such a one as is capable of holy Ordination: thus might we easily passe through all these texts, wherein there is any mention of Presbyters; One onely place there is, that might to a fore-inclined minde seeme to give some colour, (and God knowes, but a colour) of a lay-Presbytery, *Let the Elders that rule well*, saith St. *Paul to*
10 *Timothy, be counted worthy of all honour, especially they who labour in the word and doctrine*. A place, which hath been so throughly sifted by all, who have medled with this ill-raised controversie, as that no humane wit can devise to add one scruple of a notion, towards a farther discussion of it. I dare confidently say, there is scarce any one sentence of Scripture, which hath undergone a more busie and curious agitation; The issue is this, that never any expositor for the space of
20 fifteene hundred yeeres after Christ, tooke these presbyters for any other then Priests, or Ministers: Of eleven or twelve severall expositions of the words, each one is more faire, and probable, than this, which is newly devised, and obtruded upon the Church: That the text is so farre from favouring these lay-Presbyters;

1 Tim. 5. 17.

Inauspicatum locum

that we need no other argument against them; For, where was it ever heard of, or how can it be, that meere Laicks should be [illegible]? Bishops and Pastors have had that stile, as in Scripture, so in following antiquity, that passage of *Clemens Alexandrinus*, cited by *Eusebius*, concerning Saint *Iohn*, that he at *Ephesus* committed the charge of his young man to a rold Bishop, whom he cals [illegible], besides that of *Iustin Martyr*, already cited, and others, shew it plainly. And if (as some) our appellation of Priest come from [illegible], as it well may, how can a lay man be so? Or if from *Prebstre*, (as the more think) let us have Lay priests, if Lay presbyters. And what better Commentary can we have of Saint *Paul's* [illegible], than himselfe gives of himselfe, in his exhortation to the Elders or Pastors at *Ephesus*, who interprets it, by carefull attending to themselves, and their flocks; which even to their owne authours are wont to appropriate to Pastors. And what can that double honour be which the Apostle claimes for these Elders or Presbyters, but respect, and due maintenance? To whom is this due, but to those that serve at the Altar? As for Lay presbyters,

byters, was it ever required that they should be maintained by the Church?

And what can these [illegible] be, but those Priests which diligently and painfully toile in Gods harvest, in the Word and Doctrine? all the Elders therefore there intended, are exercised in the Word and Doctrine, but there are some that doe [illegible], labour more abundantly than the rest; these must be respected
10 and incouraged accordingly. Neither is there any reason in the world to induce an indifferent man to think, that this [illegible] should implie a severall and distinct office, but rather a more intense, and serious labour in the same office; as might be showne in a thousand instances. Whereas therefore this is the onely Scripture that in some fore-prised eares seemes to sound towards a Lay-presbytery; I must needs professe for my part, if there
20 were no other text in all the Booke of God more pregnant for their disproofe, I should thinke this alone a very sufficient warrant for their disclamation. And I doe verily perswade my selfe, that those men, who, upon such weake, yea, such no-grounds, have taken upon them, being meer Laicks, to manage

these holy affaires of God, have an hard answer to make one day, before the Tribunall of Almighty God, for this their presumptuous usurpation.

Now then, since this one litigious, and unproving text, is the onely place in the whole New Testament, that can beare any pretence for the lay-Presbytery, (for, as for their *Dic Ecclesiæ*, and their κυβερνήσεις, they are so improbable, and have been so oft and throughly charmed, that they are not worth either urging, or answer) and on the contrary, so many manifest, and pregnant testimonies of Scriptures, have been and may be produced, within the Presbyters, or Elders of the Church, are, by the Spirit of God onely meant for the spirituall guides of his people; I hope every ingenuous Christian will easily resolve, how much safer it is for him to follow the cleare light of many evident Scriptures, than the doubtfull glimmering of one mistaken text.

§.3.

§. 3.

Lay-Eldership a meere stranger to antiquity: which acknowledgeth no Presbyters, but Divines.

AND as the Scriptures of God never meant to give countenance to a lay-Presbytery, so neither did subsequent antiquity; I speak it upon good assurance; there was never any clause in any Father, Councell, History, that did so much as intimate any such office in the Church of God; or the man that weilded it: The fautors of it would gladly snatch at every sentence in old records, where they meet with the name of a Presbyter, as if there the bels chimed to their thought: But certainely, for fifteene hundred yeares, no man ever dreamed of such a device; If he did, let us know the man. I am sure our Apostolicall *Clemens* makes a contradistinction of Laicks, and Presbyters: And *Ignatius* the holy Martyr, yet more punctually, goes in these degrees; ἄνευ τοῦ ἐπισκόπου, μήτε πρεσβυτέρου, διακόνου, μήτε λαϊκοῦ. This difference is so familiar with that Saint, as that we scarce misse it

Clem. Ep. 1. ad Corinth. supra. Ignat. Ep. ad Magn. Do nothing without your Bishop, neither Presbyter, nor Deacon, nor Laick.

it in any of his Epistles, in so much as *Vedelius* himselfe finding in the Epistle of this Martyr to the Ephesians, τὸ ἀξιονόμαστον πρεσβυτέριον, translates it, *memorabile sacerdotum vestrorum collegium*, a Colledge of Presbyters: such the Bishops of those first times had (as we have still the Deane and Chapter, to consult withall, upon any occasion) but those Presbyters were no other than professed Divines: Neither were ever otherwise construed. If we looke a little lower, who can but turne over any two leaves of the first Tome of the Councels, and not fall upon some passage, that may settle his assurance this way? Those ancient Canons which carry the name of the Apostles, are exceedingly frequent in the distinction. They speake of the Bishops, or Presbyters offering on the Altar of God, which no Lay man might do? They make an act against a Bishops or Presbyters rejection of his wife, under pretence of Religion, which in a Lay-man was never questioned. They forbid a Bishop, Presbyter, or Deacon to meddle with any secular cares or imploiments. A Laick person had no reason to be so restrained; shortlie (for we might here easilie weariе our Reader) the ninth of their Canons is punctuall, which

Ignat. Epist. ad Ephes.

Can. Apost. c. 3. 4. 5.

c. 6, 7.

which playnly reckons up the Bishop, Presbyter, Deacon, as ἐκ τῦ καταλόγου τῦ ἱερατικοῦ, of the Priestly list; and in the foureteenth, if any Presbyter or Deacon, ἢ ἁπλῶς ἐκ τῦ καταλόγου τῦ κληρικῶν; or whosoever else of the Clergie. Can. 9.

Dionysius the mis-named Areopagite hath ἱερεῖς and, ἱερεῖς, for Bishops and Presbyters: and the holy Martyr *Cyprian*, *Cum Episcopo Presbyteri Sacerdotali honore conjuncti*, the Presbyters joyned
10 with the Bishop in Priestly honour, *l.3.ep.1.* What Cypr. l. 3. Ep. 1.
shall I need to urge, how often in the ancient Councels they are stiled by the name of ἱερεῖς, Priests; and how by those venerable Synods they have the offices and imployments of onely Priests and Clergimen put upon them; our two learned Bishops, D. *Bilson*, and D. *Downam*, have so cleered this point, that my labour herein would be but superfluous; I referre my reader to their unquestionable instances; One thing
20 let me adde not unworthy of observation, I shall desire no other authour to confute this opinion of the Lay-presbyterie, than *Ærius* himself, the onely ancient enemy of Episcopacie; what is a Bishop (saith he) other then a Presbyter? &c. there is but one order, one honour of both: Doth the Bishop impose hands?

ſo doth the Presbyter. Doth the Biſhop adminiſter Baptiſme? ſo doth the Presbyter. The Biſhop diſpenſeth Gods ſervice; ſo doth the Presbyter, &c. Thus he. Lo; there is but one profeſſed enemy to Biſhops, in all the hiſtory of the Church, and he in the very act of his oppoſition to Epiſcopacie, marres the faſhion of the Lay-presbytery: He could not *in terminis* directly oppoſe it indeed; How ſhould he oppoſe that wich never was? But he attributes ſuch acts and offices to a Presbyter, as never any Laick durſt uſurpe; ſuch as never were, never could be aſcribed to any that was not conſecrated to God, by an holy ordination: Had this man then, but dreamed of a Lay-presbytery either to ſupply, or affront Epiſcopacie, it might have been ſome countenance (at leaſt, to the age of this invention) but now, the device hath not ſo much patrocination (pardon an harſh word) as of an old Stigmatick: yea it is quaſhed by the ſole and onely Marprelate of the ancient Church.

§. 4.

Ambrose's *testimony urged for Lay-Elders fully answered.*

YEt, let me eat my word betimes, while it is hot: there is an holy and ancient Bi-
10 shop, they say, that pleads for a Lay-presbytery; and who should that be, but the godly and renowned Archbishop, and Metropolitan of *Milaine* St. *Ambrose*, a man noted, as for singular sanctimonie, so for the height of his spirit, and zeale of mantaining the right of his function; and what will he say? *Vnde & synagoga, & postea etiam Ecclesia seniores habuit, &c.* Amb. in 1. Tim. 5. 1. Whereupon (saith he) both the synagogue and afterwards, the Church also, had certain El-
20 ders, or ancient men, without whose counsell nothing was done in the Chnrch; which, by what negligence it is now out of use, I know not, except perhaps it were by the sloath of the teachers, or rather by their pride, for that they would seeme to be of some reckoning alone. Here is all; and now, let me beseech my reader,

to rouze up himselfe a little, and with some more than ordinary attention to listen to this evidence, on which alone (for any likely pretence of antiquity) so a great cause wholly dependeth: And first, let him heare, that this is no *Ambrose*, but a counterfeit; even by the confession of the greatest favourers of the Lay-presbyterie; who, that they would thus easily turne off the chiefe, (if not the only) countenance of their cause, it is to me a wonder: but they well saw, if they had not done it, it would have beene done for them; *Possevine* thinks he finds Pelagianisme in this Commentarie upon the Epistles: both, *Whitakers* and *Bellarmine* disclaime it for *Ambrose's*; the later pitches it upon an hereticke; even the same wich was the authour of the booke of the Questions of the Old and New testament; *Hilarie* the Deacon, and the former, doth little other; whiles he cites and seemes to allow the Censors of *Lovaine* to this purpose. *Maldonate* casts it upon *Remigius Lugdunensis*, who lived *Anno* 870. farre from any authentick antiquity; and confidently saies; no man that ever read *Ambrose's* Writings, can think these to bee his. It is then first no great matter

Park. Polit. Eccl.

Bellar. Tom. 4. de Am. ff. grat. c. 5. & l. 4. de Iustif. c. 8.

Maldon. in Mat. 19.

what

what this witnesse saith; but yet let us heare him; *Vnde synagoga*, (saith hee) Whereupon the Synagogue, and after, the Church also, had Elders: And whereupon was this spoken, I beseech you? Let my reader but take the fore going words with him, and see if hee can forbeare to smile at the conceit. The words run thus; upon occasion of Saint *Pauls* charge, *Rebuke not an elder, but intreat him, as*
10 *a father, &c. Propter honorificentiam ætatis, majorem natu cum mansuetudine ad bonum opus provocandum*, &c. For the honour of age, the elder in yeares is by meeknesse to bee provoked to a good worke, &c. *Nam apud omnes ubique gentes honorabilis est senectus*: For, saith he, amongst all nations every where old age 'tis honourable: And so inferres, whereupon, both the Synagogue, and afterwards the Church, had certaine elder or
20 ancient men, without whose counsell nothing was done in the Church. Plainly the words are spoken of an elder in age, not any Elder in office. And so *S. Pauls* words import too, for it follows, *the elder women as mothers* & I suppose no man will think S. *Paul* meant to ordain Eldresses in the Church; Thus in the supposed

Ambrose, all runs upon this strane, sort here is *Honorificentia ætatis*, the honorificence of age; *majores natu, honorabilis senectus*; no intimation of any office in the Church. But you will say, here is mention of the Elders that the Synagogue had: True, but not as Iudges, but onely as aged persons; whose experience might get them skill, and gravity procure them reverence; and such the Church had too; and made use of their counsell; and therefore it 10 followes, *quorum sine consilio*, without whose counsell, nothing was done in the Church; he saith not, without whose authority: these then, for ought this place implieth, were not incorporated in any Consistory, but, for their prudence, advised with, upon occasion; and what is this to a fixed bench of Lay-presbyters? Or, if there were such a settled Colledge of Presbyters, in ancient use (as *Ignatius* implies) yet where are the Lay? They were certaine 20 ancient experienced Divines, who upon all difficult occasions were ready to give their advice and aid to their Bishop; how little the true *Ambrose* dreamed of any other, let him be consulted in his noble, humble, and yet stout Epistle, to the Emperour *Valentinian*; where

Am. l. 2. Epist 33.

that

that worthy patterne of Prelates, well showes, how ill it could be brooked, that persons meerly laick or secular, should have any hand in judging and ordering of matters spirituall, Yea, for this very pretended *Ambrose*, how farre he was from thinking of a Lay-presbytery; let himselfe speake, who in the very same Chapter, upon those words (*Let the Elders that rule well be counted worthy of double honour*) construes those
10 Elders, for *boni dispensatores*, *ac fideles*; and because you may thinke this may well enough fit Laick Presbyters; he adds, *Evangelizantes regnum Dei*, those that preach the Kingdome of God, And againe: *Adversus Presbyterum, &c.* Against a Presbyter receive not an accusation, &c. Because, saith he, (*Ordinis hujus sublimis est honor*) the honour of this order is high, for they are the Vicars of Christ; and therefore an accusation of this person is not easily to be admitted; for
20 it ought to seeme incredible to us; that this man, who is Gods Priest, should live criminously; Thus he: so as this *Ambrose*'s Presbyters, are no other in his sense, than Gods Priests, and Christs Vicars: If our Lay-presbyters then have a minde to be, or to be called Priests, and Vicars, their *Ambrose*, is for them; else he

is

is not worthy of his fee for what hee hath said.

If all antiquity have yeelded any other witnesse, worth the producing, how gladly should we heare him out, and returne him a satisfactory answer; but the truth is, never any man thought of such a project; and therefore, if any authour have let fall some favourable word, that might seeme to bolster it, it must be against his will: neither did any living mam (before some Burgesses of *Geneva* in our age took it upon them) ever claime or manage such an office since Christ was upon the earth.

§. 5.

The uter disagrement, and irresolution of the pretenders to the new discipline, concerning the particular state of the desired government.

ALl this considered, I cannot but wonder, and grieve, to heare a man of such worth as *Beza* was, so transported, as to say, that this Presbyter, of their device, is the Tribunall of Christ: a Tribunall erected aboue

fifteene

fifteene hundred yeares after his departure from us: an invisible Tribunall to all the rest of Gods Church besides; a Tribunall not knowne, nor resolved of by those that call it so. Surely our blessed Saviour was never ashamed to owne his ordinance; neither was he ever so reserved, as not to show his owne Crowne and Scepter to all his good subjects: he never cared for an outward glorious magnificence, but that spirituall port, which he would have kept in his government, he was farre from concealing, and smothering in a suspitious secrecy. If this then be, or were Christs Tribunall, where, when, how, in whom, wherefore was it set up? Who sees not that the wood whereof it is framed, is so green, that it warpes every way; Plainely, the sworne men to this exoticall government, are not agreed of their verdict; An exquisite forme they would faine have, but what it was, or what it should be, they accord not: Even amongst our own, in the Admonition to the Parliament, *Anno* 1572. a perfect platforme is tendred, not so perfect yet, but two yeares after it is altered, nine yeares after that, *Anno* 1583. a new draught, fit for the English Meridian, is published; yet,

that not so exact, but that *Travers* must have a new essay to it, 29. *Eliz.* And after all this, a world of doubts yet arise, which were in 1588. debated at *Coventry*, *Cambridge*, elsewhere. And yet still, when all is done, the fraternity is as far to seek in very many points for resolution, as at the first day: yea, at this very houre, faine would I know whether they can ring this peale without jarres; It is not long agoe, I am sure, that they found every parcell of their government litigious; *Cartwright* is for a Presbytery in every Parish, wheresoever a Pastour is, and his late clients make every village a Church absolute, and independent; the Genevian fashion is otherwise; neither doth *Danæus* think it to be Christs institution, to have every Parish thus furnished and governed: Our late humorists give power of excommunication, and other censures to every Parish-Presbytery: The Belgick Churches allow it not to every particular congregation, without the councell and assent of the generall Consistory: There are that hold the Elders should be perpetuall: There are others, for a Trienniall, others for a bienniall Eldership; others hold them fit to be changed, so oft as their liveries, once a yeare. The Elders

(sayes

(sayes *T. C.*) are joyntly to execute, with their Pastour, the election and abdication of all their Ecclesiasticall officers; Not so, saith *I. C. Soli pastores*, onely the Pastours must doe it; And good reason; what a monster of opinions it is, that lay-men should lay on hands to the ordination of Ministers; I wonder these men feare not *Vzzab's* death, or *Vzziab's* leprosie: There are that doubt whether there should be Doctors in every Church, and I am deceived, if (in *Scotland*) you do not hold your Consistories perfect without them: There are that hold them so necessary a member of this body of Christs ordinance, that it is utterly maimed and unperfect without them. And indeed, what to make of their Doctors, neither themselves know, nor any for them, To make them a distinct office from Pastors, as it is an uncouth conceit, and quite besides the Text, (which tels of some Evangelists, some Prophets, some Pastours and Doctors, and not some Pastours, and some Doctors) so it is guilty of much errour and wildnesse of consequence. For, how is it possible, that spirituall food, and teaching should be severed? Who can feed the soule, and not instruct it? Or, who can teach wholsome doctrine

Io. Calv. l. 4. Inst. c. 3.

doctrine, and not feed the soule? This is, as if every child should have two nurses, one to give it the bib, another the breast; one to hold the dish, and the other to put in the spoone. Now, if Doctors must be, whether in every Parish one; whether admitted to sit, and vote in the Presbyterie, and to have their hand in censures or not; or whether they bee Lay-men, or of the Clergie, whether as Academicall Readers, or as rurall Catechists; are things so utterly undetermined, that they are indeed altogether undecidable. As for Deacons, there is (if it may be) yet more uncertainty amongst them, whether they bee necessary in the constitution of the Church, or whether members of the Consistory, or not; whether they should be onely imployed in matter of the purse, or in the matters of God; or if so; how farre interessed; whether fixed or moveable; and if so, in what circle? And least there should be any passage of this admired government free from doubt; even the very widdowes have their brawles. These to some are as essentiall as the best; to others like to some ceremonies, of which *Iunius* his judgement was, *Si adsint, non*

non recuso ; si absint, non desidero : not to be refused where they are, and not to be missed where they are not ; however, I see not why the good women should not put in for a share, and chide with the Elders, to be shut out : These which I have abstracted from our judicious surveyer, and an hundred other doubts concerning the extent, and managing of the new Consistory, are enough to
10 let an ingenuous reader see, on what shelves of sand this late Allobrogicall device is erected : shortly then, let the abettors of the discipline pretended, lay their heads together, and agree what it is that we may trust to, for Christs Ordinance, and (that once done) let them expect our condescent ; till then (and we shall desire no longer) let them forbeare to gild their owne fancies with the glorious name of Christs Kingdome.

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§. 6.

The imperfections and defects which must needs be yeelded to follow upon the discipline pretended; and the necessary inconveniences that must attend it in a kingdome otherwise setled.

THIS uncertainty of opinion cannot 10
choose but produce an answerable imperfection in the practice, whiles some Churches, which hold themselves in a Parochiall absoluteneſſe, necessarily furnished with all the equipage of discipline, must needs finde those defective, which want it; so as the Genevian and French Churches, and those of their correspondence, which goe all by divisions of Presbyteries, must needs by our late reformers be found to come short of that perfection of 20
Christs kingdome, which themselves have attained. Those Churches which have no Doctors, those which have no Deacons, those which have no Widdowes, what case are they in? And how few have all these?

Neither is the imperfection more palpable, and

and fatall, where these ordinances are missing; then is the absurdity, and inconvenience of entertaining them, where they are wisht to be: for howsoever, where some new State is to be erected (especially in a popular forme) or a new City to be contrived, with power of making their owne Lawes; there might perhaps be some possibility of complying, in way of policie, with some of the rules of this pretended
10 Church-government: yet certainly, in a Monarchiall State fully setled, and a Kingdome divided into severall Townships, and Villages, some whereof are small, and farre distant from the rest; no humane wit can comprehend, how it were possible, without an utter subversion, to reduce it to these termes; I shall take leave to instance in some particulars; the strongin-expediences, and difficulties whereof will arise to little lesse than either grosse absurdity, or ut-
20 ter impossibility. Can it therefore be possible in such a kingdome, as our happy *England* is, where there are thousands of small village-parishes, (I speak according to the plots of our own lateft reformers) for every Parish, to furnish an Ecclesiasticall Consistory, consisting of one, or more Pastors, a Doctor, Elders, Deacons; perhaps

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10 Church-government: yet certainly, in a Monarchiall State fully setled, and a Kingdome divided into severall Townships, and Villages, some whereof are small, and farre distant from the rest; no humane wit can comprehend, how it were possible, without an utter subversion, to reduce it to these termes; I shall take leave to instance in some particulars; the strongin-expediences, and difficulties whereof will arise to little lesse than either grosse absurdity, or ut-
20 ter impossibility. Can it therefore be possible in such a kingdome, as our happy *England* is, where there are thousands of small village-parishes, (I speak according to the plots of our own lateſt reformers) for every Parish, to furnish an Ecclesiasticall Consistory, consisting of one, or more Pastors, a Doctor, Elders, Deacons; perhaps

perhaps there are not so many houses, as offices are required; And whom shall they then be Iudges of? And some of these so farre remote from neighbours, that they cannot participate of theirs, either teaching, or censure: And if this were faisible, what stuffe would there be? Perhaps a young indiscreet giddy Pastour, and for a Doctor, who, and where, and what? *Iohn a Nokes*, and *Iohn a Stiles*, the Elders, *Smug the Smith*, a Deacon; and whom, or what should 10 these rule, but themselves, and their ploughshares? And what censures, trow we, would this grave Consistory inflict? What decisions would they make of the doubts, and controversies of their Parish? What orders of government? For, even this Parochiall Church hath the soveraignty of Ecclesiasticall jurisdiction: If any of the fautors of the desired discipline dares deny this, let him looke to argue the case with his best friends, who all are for 20 this, or nothing: Else what means *Cartwright* to say, that in such cases, God powres out his gifts upon men, called to these functions, and makes them all new men? Here are no miracles to be expected, no enthusiasmes; an honest Thatcher will know how to hand his straw no whit better,

better, after his election, than he did before: and was as deeply politike before, as now, and equally wise and devout, though perhaps he may take upon him some more state and gravity, than he formerly did; and what a mad world would it be, that the Ecclesiasticall Lawes of such a company should be like those of the Medes and Persians, irrevocable; that there should be no appeale from them: for, as
10 for Classes, and Synods, they may advise, in cases of doubt, but over-rule they may not; And if a King should, by occasion of his Court fixed in some such obscure Parish, fall into the Censure, even of such a Consistory or Presbytery, where is he? Excommunicable he is with them, and what then may follow, let a *Buchanan* speake.

Now were it possible that an *Hockley in the*
20 *hole*, or (as *Cartwright* pleases to instance) an *Hitchin*, or *Newington* could yeeld us choice of such a worthy Senate, yet whence shall the maintenance arise? Surely, as the host said upon occasion of a guest with too many titles; we have not meat for so many; it is well, if a poore and painefull incumbent can but live. But *whence* (as the Disciples said) *should we have*

bread for all these? And what doe you think of this lawlesse Polycoyranie? That every Parish-Minister and his Eldership, should be a Bishop and his Consistory; yea a Pope and his Conclave of Cardinals within his owne Parish, not subject to controlement, not liable to a superiour Censure? What doe you thinke of the power of Lay-men to binde and loose? What of the equall power of votes in spirituall causes with their grave and learned Pastour? What, that those which are no Ministers, should meddle with the Sacraments; or should meddle with the Word, and not with Sacraments? To see a velvet cloake, a gilt rapier, and gingling spurres, attending Gods Table? To see a ruling Elder, a better man than his Pastour? Who knowes not, that it is the project of *Beza*, and the present practice of *Scotland*, that Noble-men, or great Senatours should be Elders, and perhaps at *Geneva* Deacons too; and then how well will it become the house, that great Lords should yeeld their Chaplaines to be the better men? For as honest *Danaus*, (who knew the fashion well) *Longè est dissimile, & inferius, &c.* The place of the Elders

Epist. before Helvet. Confes.

Danæus de Eccles. Disc. c. 10.

ders is utterly unlike, and below the order of Paſtours; neither (me thinks) ſhould it work any contenting peace to their great ſpirits, to heare that upon their Conſiſtoriall Bench, their Peaſantly-Tenant is as good as the beſt of them; and that if they looke awry to be ſo matched (which *T. C.* ſuggeſts) they diſdaine not men, but Chriſt: Theſe are but a handfull of thoſe ſtrange incongruities, which will neceſſarily attend this miſ-affected Diſcipline, which certainly if they were not countervailed with other (no leſſe unjuſt) contentments, could never finde entertainment in any corner of the world; but each man would rule; and to be a King, though of a mole-hill, is happineſſe enough. Had men learned to inure their hearts to a peaceable and godly humility, theſe quarrels had never been.

Artic. Genev. 7

§. 7.

The knowne newnesse of this invention, and the quality of of the late authors or it.

BVt that which is aboue all other exceptions most undeniable, and not least convictive, and, which I beseech the reader in the bowels of *Christ*, to lay most seriously to heart, is the most manifestly-spick-and-spannewnesse of this devised Discipline, for all wise and staid Christians, have learned to suspect, if not to hate noveltie, in those things which are pretended to be the matters of God. In matter of Evidence they are old Records that will carry it. As the ancient of dayes is immutable, and eternall, so his truths are like him, not changeable by time, not decayable by age: who was the father of this child, I professe I know not, otherwise than I have specified in my premonition to the Reader. I am sure *Calvin* disclaimes it, who, in his Epistle to Cardinall *Sadolet*, hath thus; I, for my part, professe to be one of them, whom you do so hostilely inveigh against; for although

Calv. *Epist. ad Sadoletũ Cardin. Ego autem, Sadolete, &c.*

although I was called thither (*i.* to *Geneva*) after the Religion was setled, and the forme of the Church corrected; yet, because those things which were done by *Farell* and *Viret*, I did not onely by my suffrage allow, but, what in me lay, laboured to conserve and ratifie, I cannot hold my cause any whit different from theirs. Thus he. So as he professeth onely to be the Nurse-father of that issue, which was
10 begot by a meaner Parent. It is true, those other were men of note too, but for ought I know, as much for their exuberance of zeale, as for any extraordinary worth of parts *Farell* indeed was called *Flagellum sacrificulorum*, the scourge of Masse-Priests; and what he did for the reformation of Religion, I am as apt to acknowledge and applaud as the forwardest; But, that he preacht somewhere in the very streets, and even (*Quamvis renitente magistratu*) in Saint *Peters* Church, was not to be brag'd of by
20 himselfe or his friends. And in his violent carriage in the animating of the people to the outing of their Bishop *Pet. Balma*; (though perhaps faulty enough) and the introducing of this new forme of government: I wish he had lived and died in his *Vapincum*. His Coadjutor in

Tametsi enim constituta jam religione, ac correcta Ecclesiæ forma illuc vocatus fui: quia tamen quæ à Farello ac Vireto gesta erant, non modò suffragio meo comprobavi, sed etiam, quantum in me fuit, conservare studui ac confirmare, separatam ab illius causam habere nequeo, &c.

Spanhem. *Geneva Restituta.*

Fremente interim ac muginante plebe. Ibid.

Natus Vapinci, noto Delphinatus oppido. Idem.

this worke was (I perceive) one *Antho. Frumentius*, a vehement young man, who was set up by the people to preach upon a Fish-stall; and no doubt equally heartned his auditors to this tumultuous way of proceeding; but then, when *Viret* came once into the file, here was, at the least, fervour enough. The spirit of that man is well seene in his Dialogue of White Divels; these were the founders of that Discipline; men of eminence wee must believe, but farre inferiour to *Calvin*, who came into *Geneva*, first as a Lecturer, or Preacher, and then became their Pastour, : insomuch as *Zanchy* reports, when *Calvin* preacht at S. *Peters*, and *Viret* at *S. Gervases*, concurrent Sermons, a Frenchman asked, why he did not come somtimes, and heare *Viret*, answered, *Si veniret Sanctus Paulus, qui eâdem horâ concionaretur, quâ & Calvinus, ego, relicto Paulo, audirem Calvinum*: If Saint *Paul* should come and preach in the same houre with *Calvin*, I would leave *Paul*, and heare *Calvin*; which was spoken like a good blasphemous zelote: But it is not to be wondered at in men of such spirits. I told you before what *Calvin* himselfe writes to *Farell*;

Zanch. *Epist. ad Misc. Citat in* Surv. Disc.

Calvin. *Farello*

Farell; There was one at *Basil* who professed to attribute *non minus Farello quàm Paulo*, Not lesse to *Farell*, than to Saint *Paul*. O God, whither doth mad zeale hurry men? It appeares then, that *Farell* and *Viret* rough-hew'd this statue, which *Calvin* after polished; wee now know, *Consulem, ac Diem*, and I doubt not but some doe yet live, who might know the man. For me, although I have
10 not age enough to have knowne the Father of this Discipline, yet one of the Godfathers of it, I did know; who after his peregrination in *Germany* and *Geneva*, undertooke for this new-borne infant at our English Font; under whose Ministerie my younger yeares were spent: The authour of that bitter Dialogue betwixt *Miles Monopodius*, and *Bernard Blinkard*, one of the hottest and busiest sticklers in these quarrels at *Frankfort*. So young
20 is this forme of government, being untill that day unheard of in the Christian world; in which name *Peter Ramus* (though a man censured for affecting innovations in Logicke and Philosophie) is (if we may credit his old friend *Carpentarius*) said to dislike it, and to frump it by the name of *Talmud Subaudicum*.

Troubles of the English Church at *Frankfort. in marg.*

The zeale of *A. G.*

I cannot be ignorant of the common plea of the pretenders; that so farre is this forme from novelty, as that it was the most ancient, and first modell of Church-government under the Apostles. Thus they say, and they alone say it; All they have to say, more, in colour of reason, for it, is, That the twelve Apostles themselves were all equall: What then? If their pretended forme were bred from thence; where hath it lien hid all this while till now? That, they can tell you too: Vnder the tyranny and usurpation of Antichrist. Deare Christians, I hope, you now believe it; that the very Apostles themselves, who lived to see and act the establishment of Episcopacie, would betray the Church, at their parting, to that man of sin: That all the holy Fathers and Martyrs of the Primitive Church, were either, through ignorance, or will, guilty of this sacrilegious treachery; that all the eyes of the whole world were blind, till this City (which was once indeed dedicated to the Sun, and beares it still for her emblem) inlightened them; and if ye can believe these strange suggesters, wonder ye at them, whiles I doe no lesse wonder at you.

But withall give me leave to put you in mind, that

that this is a stale plea for more vnholy opinions than one. The Anabaptists, when they are urged with the Churches ancient practice of baptizing of infants, straight pretend, that this ill guise was brought in by Popery, and is a parcell of the mystery of iniquity; the New-Arrians of our times, hellish hereticks, when they are pressed with the distinction of three persons, in the Deity, and one infinite Essence, straight cry out of Antichrist, and clamour, that this doctrine was hatched under that secret mistery of iniquity; the Father of the Familists, *H.N.* a worse divell, if possible, than they, in his *Evangelium Regni*, sings the very same note, for his damnable plot of doctrine, and government; sadly complaining of Antichrist and that the light of life hath lien hid under the mask of Popery, until this day of love, and now he coms to erect his *Seniores sanctæ intelligentiæ*, Elders of the holy understanding, and his other rabble.

Prolxus. *Fasciculo, &c.*

Ibid.

Evang. Regni.

Beware therefore, I advise you, how you take up this challenge, but upon better grounds; disgrace not Gods Truth with the odious name of Antichristianisme; honour not Antichrist with the claime and title of an holy Truth; Confesse the device new, and make your best of

it; But if any man will pretend this government hath beene in the world before, though no footſteps remaine of it in any hiſtory or record, he may as well tell me, there hath beene of old a paſſage from the Teneriffe to the Moone, though never any but a *Gonzaga* diſcovered it.

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§. 8.

A Recapitulation of the ſeverall heads; and a vehement exhortation to all Readers; and firſt to our Northerne brethren.

NOw then I beſeech, and adjure you, my deare brethren, by that love you profeſſe to beare to the Truth of God, by that tender reſpect you beare to the peace of his Sion, by your zeale to the Goſpell of Chriſt, by your maine care of your happy account, one day, before the Tribunall of the moſt righteous Iudge of the quick and dead; lay every of theſe things ſeriouſly together, and lay all to heart: And if you finde that the government of Epiſcopacie eſtabliſhed in the Church, is

the

the very same, which upon the foundation of Christs Institution, was erected by his inspired Apostles, and ever since continued unto this day, without interruption, without alteration; If you finde that not in this part of the Western Church alone, into which the Church of *Rome* had diffused her errours, but in all the Christian world, farre and wide, in Churches of as large extent as the Roman ever was, and never in any submission to her, no other forme of government was ever dreamed of from the beginning; If you finde that all the Saints of God, ever since, the holy Martyrs, and Confessors, the Fathers, and Doctors, both of the Primitive and ensuing Church, have not onely admitted, but honoured, and magnified this onely government, as Apostolicall; If all Synods and Councels that have been in the Church of God, since the Apostles time, have received and acknowledged none but this alone; If you finde that no one man from the dayes of the Apostles till this age ever opened his mouth against it, save onely one, who was for this cause amongst others, branded and discarded for an heretick; If you finde that the ancient Episcopacie, even from *Mark*, Bishop of *Alexan-*

dria, *Timothy*, Bishop of *Ephesus*, and *Titus of Crete*, were altogether in substance the same with ours, in the same altitude of fixed superiority, in the same latitude of spirituall jurisdiction; if you finde the Laicke Presbytery, an utter stranger to the Scriptures of God; a thing altogether unheard of in the ancient times, yea, in all the following ages of the Church; If you finde that Invention full of indeterminable uncertainties; If you finde 10 the practice of it necessarily obnoxious to unavoydable imperfections, and to grosse absurdities, and impossibilities; Lastly, if you finde the device so new, that the first authours and abettors of it are easily traced to their very forme, as those that lived in the dayes of thousands yet living; If you finde all these, (as you cannot choose but finde them) and many weighty considerations moe, being so clearly laid before you, I beseech 20 you suffer not your selves to be led by the nose, with an vnjust prejudice, or an over-weening opinion of some persons, whom you thinke you have cause to honour; but without all respects to flesh and blood, weigh the cause it self impartially in the ballance of Gods Sanctu-

ary,

ary, and judge of it accordingly. Vpon my soul, except the holy Scripture, Apostolicall acts, the practice of the ancient Church of God, the judgement of all sacred Synods, of all the holy Fathers, and Doctors of the Church, all grounds of faith, reason, policie, may faile us; we are safe, and our cause victorious.

Why then, O why will you suffer your selves to be thus impetuously carried away, with the
10 false suggestions of some mis-zealous teachers, who have (as I charitably judge of some of them, whatsoever grounds the rest might have) over run the truth in a detestation of error: and have utterly lost peace in an inconsiderate chace of a fained perfection; For you, my Northerne brethren (for such you shall be, when you have done your worst) if there were any foul personal faults found in any of our Church-governours, (as there never wanted aspersions, where an ex-
20 termination is intended) alas, why should not your wisdome & charity have taught you to distinguish betwixt the calling, & the crime? were the person vicious, yet the function is holy: why should God & his cause be stricken, because man hath offended, & yet to this day no offence proved? Your Church hath been anciently famous

D: Henr. Spelman ex Hectore Boetio. Anno 840.

for an holy and memorable Prelacie, and though it did more lately fall upon the division of Diœceses; so as every Bishop did in every place (as opportunity offered) execute Episcopall offices (which kinde of Administration continued in your Church till the times of *Malcolme* the third) yet this government over the whole Clergie, was no lesse acknowledged than their sanctimony; after the setling of those your Episcopall Sees, it is worth your note, and our wonder, which your *Hector Boetius* writes; *Sacer Pontificatus Sancti Andreæ tanta reverentia, &c.* The Bishoprick of St. *Andrewes*, was with so great reverence, and innocence of life, from the first institution of it, in a long line of Episcopall succession continued to the very time, wherein we wrote this; That six and thirty, and more, of the Bishops of that See were accounted for Saints: Good Lord! How are either the times altered, or we? There may be differences of carriage; and those that are Oxthodoxe in judgement, may be faulty in demeanour; But I grieve and feare to speak it; There is now so little danger of a Calender, that no holinesse of life could excuse the best Bishop from being ejected, like an evill spirit, out of the bosome of that Church. *Deus omen, &c.* In

In the name of God, what is it, what can it be that is thus stood upon? Is it the very name of Episcopacie, which (like that of *Tarquin* in *Rome*) is condemned to a perpetuall disuse? What hath the innocent word offended? Your own Church, after the Reformation, could well be contented to admit of Superintendents; and what difference is here (as *Zanchius* well) but that good Greek is turn'd into ill Latin; Their *Episcopi & Superintendent*
10 power, by your owne allowance and enacting, is the same with your Bishops; Their Diœceses accordingly divided; their residence fixed: *viz.* The Superintendent of *Orkney*; his Diœcesse shall be the Isles of *Orkney*, *Catnesse*, and *Strathnever*; his Residence in the town of *Kirkwall*. The Superintendent of *Rosse*; his Diœcesse shall comprehend *Rosse*, *Sutherland*, *Murray*, and the North Isles, called the *Skye*, and *Lewes*, with their adjacents; his residence shalbe the Canonry of *Rosse*. The Superintendent of *Argile*, his Diœcesse
20 shall be *Argile*, *Kintire*, *Lorne*, the South Isles, *Argile*, and *Boot*, with their adjacents; his residence is at *Argile*. The like of the Superintendent of *Aberdene*; the Superintendent of *Breckin*; the Superintendent of *Fiffe*; the Superintendent of *Edinburgh*; the Superintendent of *Iedburgh*; the

Super-

Superintendent of *Glasgow*; the Superintendent of *Dumfreys*; all of them bounded with their severall jurisdictions; which who desires to know particularly, may have recourse to the learned Discourse of *D Lindsey*, then Bishop of *Brechen*, concerning the proceedings of the Synod of *Perth*; Where he shall also finde the particularities of the function and power of these Superintendents: Amongst the rest, these; That they have power to plant and erect Churches, to set, order, and appoint Ministers in their Countreys; That, after they have remained in their chiefe townes, three or foure moneths, they shall enter into their Visitation; in which they shall not onely preach, but examine the life, diligence, and behaviour of the Ministers: as also they shall trie the estate of their Churches, and manners of the people; They must consider how the poore are provided, and the youth instructed, they must admonish where admonitions need, and redresse such things, as they are able to appease; They must note such crimes as are hainous, that by the censures of the Church the same may be corrected. And now, what main difference, I beseech you, can you finde, betwixt the office of

of these Superintendents, and the present Bishops? How comes it then about, that the wind is thus changed? That those Church-governours, which your owne reformers with full consent allowed, and set downe an Order for their Election in your Constitutions before the Book of Psalms in Meeter; should now be cashiered? There, and then, *M. Knox* himselfe, whose name you professe to honour, by the
10 publike authority of the Church, conceives publike prayer for *M. Iohn Spottiswood* then admitted Superintendent of *Lothian*, in these words; O Lord, send upon this our Brother (unto whom we doe in thy name commit the chiefe charge of the Churches of the division of *Lothian*) such a portion of thy holy Spirit, as that, &c. And, in the name of the Church, blesseth his new Superintendent, thus; God
20 that hath called thee to the office of a watchman over his people, multiply the gifts of his grace in thee, &c. Now I beseech you, how is this Superintendency lost? That which was then both lawfull, and usefull, and confessed for no other then a calling from God, is it now become sinfull and odious? Are we become so much wiser, and more zealous than

our first reformers, as there is distance betwixt a Superintendent, and no Bishop? But what? is is the stroake the Bishops have in government, and their seat in Parliament, which is so great an eye-sore? Let me put you in mind, that your greatest patrons of your desired Discipline have strongly motioned an Ecclesiasticall Commission for the over-looking and over-ruling your Consistories; and even when they would have Bishops excluded both out of those Comitiall Sessions, and out of the Church, yet have moved (such was *Beza's* device long since for *Scotland*) That in the place of Bishops there might be present in the Parliament-house, some wise and grave Ministers of speciall gifts and learning, sorted out of all the land, to yeeld their Counsell according to Gods heavenly Law, even as the Civill Iudges are ready to give their advice according to the temporall Law; and for matters of greater difficulty. What a world is this? Grave and wise Ministers, and yet no Bishops? Doth our Episcopacie either abolish our Ministery, or detract ought from wisdome and gravity? Away with this absurd partiality. But these must be to advise, not to vote; in any case beware of that, where then is the third estate?

Moved also to the Lords of the Counsell in Q. Elizt. time by the humble Mot.

Beza's

Beza's Counsell, we see, is yet alive, but it comes not home to the purpose; Welfare that bold Supplicator to *Q. Elizabeth*, which moved, that foure and twenty Doctors of Divinity, to be called by such names as it should please her Highnesse, might be admitted into the Parliament House, and have their voices there, instead of the Bishops. O impotent envie of poore humorists; Doctors, but no Bishops, Any men, any names, but theirs; the old word is; *Love creepes where it cannot goe*; How much are we beholden to these kinde friends, who are so desirous to ease us of these unproper secularities? Even ours at home can nibble at these (as they think) ill-placed honours, and services; yours goe (alas) too roundly to worke; striking at the root of their Episcopacie, not pruning off some superfluous twigs of priviledge, & rather than not strike home, not caring whom they hit in the way; would God I might not say, even the Lords Anointed, whom they verbally professe to honour; at whose sacred Crowne and Scepter, if any of the sons of Belial amongst you do secretly aime, whiles they stalke under the pretence of opposition to Episcopacie, the God of heaven find them out; and powre upon

them deserved confusion But for you, alas, Brethren, what hopes can I conceive, that these pre-judged papers can have any accesse to your eyes, much lesse to your hearts; my very Title is barre too much: But if any of you will have so much patience, as to admit these lines to your perusall, I shall beseech him for Gods sake, and for his own, to be so farre indifferent also, as not upon groundlesse suggestion, to abandon Gods Truth and Ordinance; and out of meere 10 opinion of the worth of some late Authour, to adore an Idoll made of the earings of the people, and fashioned out with the graving toole of a supposed skilfull *Aaron:* Shortly, after these poore well-meant (howsoever, I doubt, ineffectuall) endeavours, my prayers shall not be wanting for your comfortable peace, loyall obedience, perfect happinesse. Oh that the God of heaven would open your eyes, that you may see the truth; and compare what you have 20 done, with what you should doe, how soone would you finde cause to retract your own decrees; and to re-establish that true Ordinance of the living God, which you have beene mis-induced to abandon.

§. 9.

§. 9.

An exhortary conclusion to our brethren at home.

ANd for you, my dearely beloved Brethren, at home; For Christs sake, for the Churches sake, for your soules sake, be
10 exhorted to hold fast to this holy Institution of your blessed Saviour, and his unerring Apostles; and blesse God for Episcopacie. Doe but cast your eyes a little back, and see what noble instruments of Gods glory, he hath beene pleased to raise up in this very Church of ours, out of this sacred vocation: What famous servants of God, what strong Champions of Truth, and renowned Antagonists of *Rome*, and her superstitions; what admirable Preachers; what incomparable Wri-
20 ters; yea, what constant and undaunted Martyrs, and Confessours; men that gave their blood for the Gospell, and imbraced their fagots, flaming; which many gregarie Professours held enough to carry cold and painlesse: To the wonder and gratulation of all

forraigne Churches, and to the unparallelable glory of this Church, and Nation. I could fill this page with such a Catalogue of them, who are now in their heaven, that come for the present to my thoughts; (besides those Worthies yet living, both here, and in *Ireland*, who would be unwilling from my pen to blush at their owne just praises) as might justly shame and silence any gaine-sayer. After that a malicious Libeller hath spit out all his poyson against Episcopacie, and raked together, out of all histories, all the insolencies, and ill offices, which have, in former ages, been done by professedly Popish Prelates (which do almost as much concerne us, as all the Treasons and Murders of formerly male-contented persons can concerne him) faine would I have him shew me, what Christian Church under heaven, hath, in so short a time, yeelded so many glorious Lights of the Gospell, so many able and prevalent adversaries of Schisme and Antichristianisme; so many eminent Authours of learned workes, which shall out-bid time it selfe; let envie grinde her teeth, and eat her heart; the memory of these worthy Prelates shall be ever sweet and blessed, Neither doubt I but that it will please

please God, out of the same rod of *Aaron* still to raise such blossomes, and fruit, as shall win him glory to all eternity: Go you on to honour these your reverend Pastors; to hate all factious withdrawings from that government, which comes the nearest of any Church upon earth to the Apostolicall. And (that I may draw to Conclusion) for the farther Confirmation of your good Opinion of the Bishops of your
10 *Great Britaine*, heare what *Iacobus Lectius*, the learned Civilian of *Geneva* in his Theologicall Prescriptions, dedicated to the Consuls, and Senate of *Geneva*, saith of them, *De Episcoporum autem vestrorum vocatione, &c.* As for the calling of your Bishops (saith he) speaking to his Popish adversaries) others have accurately written thereof, and we shortly say; that they have a show of an Ordinary Ministery, but not the thing it selfe, and that those onely are to be held for true and legitimate, which *Paul* describes
20 to us in his Epistles to *Timothy* and *Titus*, *Cujusmodi olim in magno illo Britanniarum regno extitisse, atq; etiamnum superesse, subindeque eligi Episcopos non diffitemur*; Such kind of Bishops as we doe not deny, but yeeld, to have been of old, and to be still at this day, successively elected in the great

Iacob. Lectius. *Prescriptionum Theologicarum* l. 2. Nota. 2.

Adversus codicem Fabrianum.

King-

Kingdome of *Britaine*: Thus he: when *Geneva* it selfe pleades for us, why should we be our owne adversaries? Let me therefore confidently shut up all, with that resolute word of that blessed Martyr, and Saint, *Ignatius*: Πάντα εἰς τιμὴν Θεοῦ γινέσθω: τῷ ἐπισκόπῳ πρέπον χάριν, ἵνα καὶ ὁ Θεὸς ὑμῖν: Ἀντίψυχον ἐγὼ τῶν ἑαυτοῦ ἀνθρώπων ἐπίσκοπον, πρεσβυτέρους, διακόνους, μετ' αὐτῶν μοι τὸ μέρος γένοιτο ἐν τῷ Θεῷ. Let all things be done to the honour of God; Give respect to your Bishop, as you would God should respect you. My soule for theirs which obey their Bishop, Presbyters, Deacons; God grant that my portion may be the same with theirs. And let my soule have the same share with that blessed Martyr that said so.

Amen.

ἀντίψυχον
πειθομένων
πειθομένων
γένοιτο

FINIS.